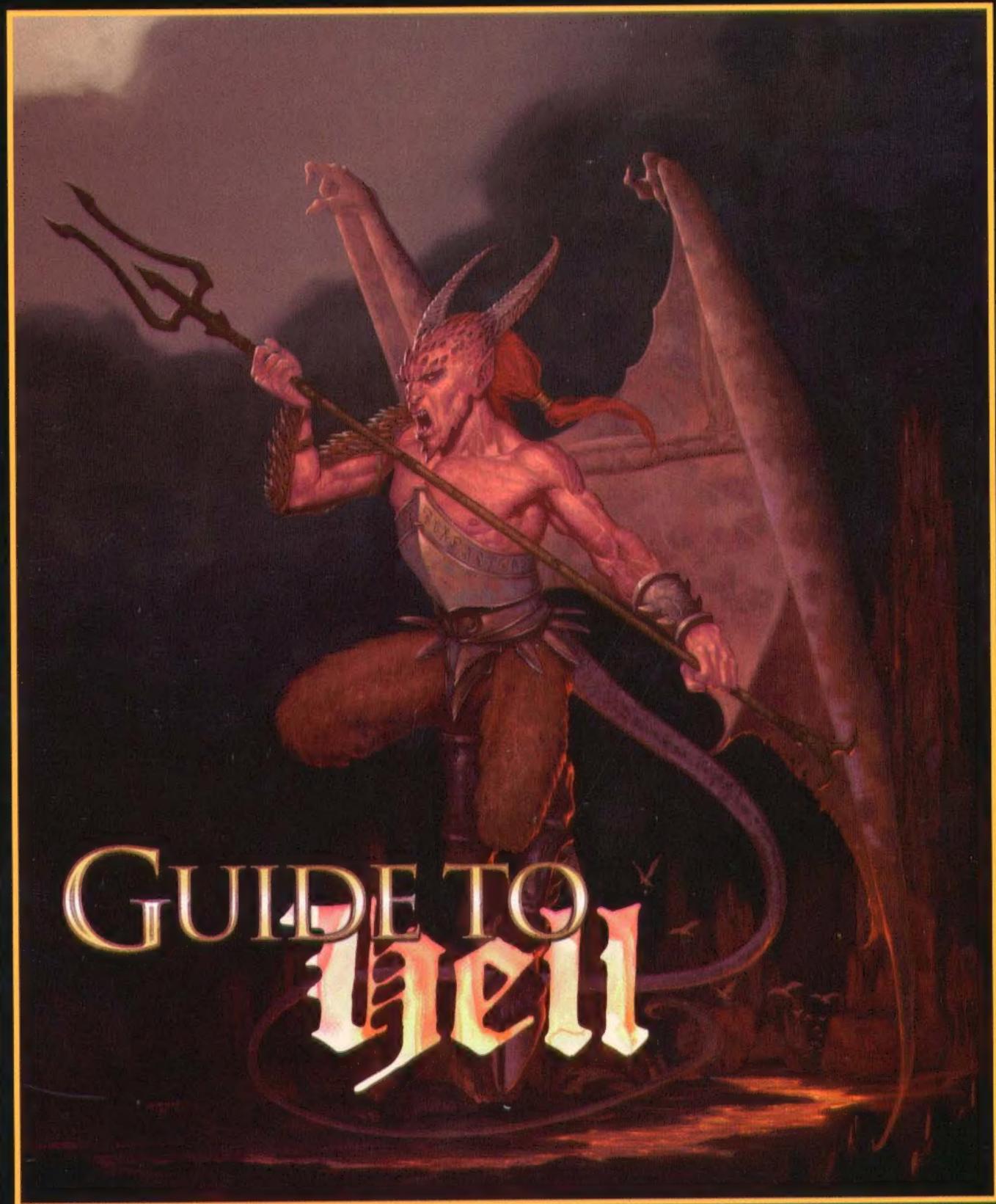




Advanced Dungeons & Dragons®

Accessory



GUIDE TO Hell

Chris Pramas

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Credits

Designer: Chris Pramas

Editor: Kim Mohan

Cover Artist: Brom

Interior Artist: Hannibal King

Cartographer: Rob Lazzaretti

Typesetter: Eric Haddock

Graphic Designer: Matt Adelsperger

Creative Director: Ed Stark

Art Director: Dawn Murin

Special thanks to Colin McComb for leading the way with his outstanding work in the PLANESCAPE line.

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U.S., CANADA, ASIA
PACIFIC, & LATIN AMERICA
Wizards of the Coast, Inc.
P.O. Box 707
Renton WA 98057-0707
(Questions?) +1-800-324-6496



Visit our website at www.tsr.com

EUROPEAN HEADQUARTERS
Wizards of the Coast, Belgium
P.B. 2031
2600 Berchem
Belgium
+32-70-23-32-77

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My Dearest Nizo,

After several weeks of searching my archives, I found the document that you requested. It proved to be so old and decrepit that I have simply copied over the relevant sections. I believe you'll find it quite interesting, as it confirms several of your suspicions about the archfiend Asmodeus and the obscure figure of Ahriman. Remember, my dear, that dear Asmodeus is the Lord of Lies, so I would not risk my career on the veracity of this document. Should you find corroboration, I hope I shall be the first to know!

Yours,

Chrystos

Sending their coils out into the endless chaos, Jazirian and Ahriman created the first ring, so establishing a fundamental principle of the planes. When Ahriman took Jazirian's tail in his mouth and she did the same with his, they demarcated the plane now known as the Outlands. Since this plane was created by the interaction of Law and Chaos, and was bordered by both Good and Evil, it became the plane of true neutrality. With the Outlands defined, the other planes fell in around it, creating what became known as the Great Ring. This construction—a central plane of neutrality with sixteen other planes of all alignments arrayed around it—is popularly known as the Outer Planes.

Jazirian and Ahriman's ouroboros had instituted the unity of rings already, establishing the importance of rings in planar geography and philosophy. The Twin Serpents then turned their attention to the other laws that would rule the planes. In honor of their triple aspects—Law, Good, and Evil—the serpents established the law of threes, decreeing the importance of the number three in all spheres. After applying this law, they decided they needed another law to complete their triumvirate. Both agreed they should define the center of the universe, about which they

Serpents of Law

Being a Treatise on the Cosmic Serpents, the Birth of the Outer Planes, and the Fall of Ahriman.

The universe, at its birth, was little more than swirling chaos. A primordial soup of infinite possibilities, the cosmos was both everything and nothing. Through some unknown process, forms coalesced out of the chaos, including the planes themselves and those beings later known as gods. Some of these newborn powers reveled in the chaos, while others abhorred it. The conflict between these two groups, between Law and Chaos, defined the planes and the laws that they would obey.

The mightiest of Law's champions were the Twin Serpents. These Cosmic Serpents expressed the duality of Law, and were unstoppable when they worked together. Jazirian, winged and feathered, dedicated herself to the cause of good, while Ahriman, scaled and forked of tongue, embraced the darker path of evil. Despite their differences, they were first and foremost agents of Law.





would remain coiled. Despite the clear advantages of choosing the Outlands, a place already given over to neutrality, Jazirian pushed for Mount Celestia, while Ahriman agitated for the inverted mountain of Baator.

For the first time, the Twin Serpents disregarded the importance of law. Ahriman wanted the plane of law and evil to have pride of place, while Jazirian felt the same way about the home of law and good. The two Cosmic Serpents struggled back and forth, neither willing to concede the point in the interest of law. The Great Ring shook as the two serpents rocked the foundation of the Outer Planes. With Jazirian pulling toward Heaven and Ahriman straining toward Hell, the two serpents tore themselves apart.

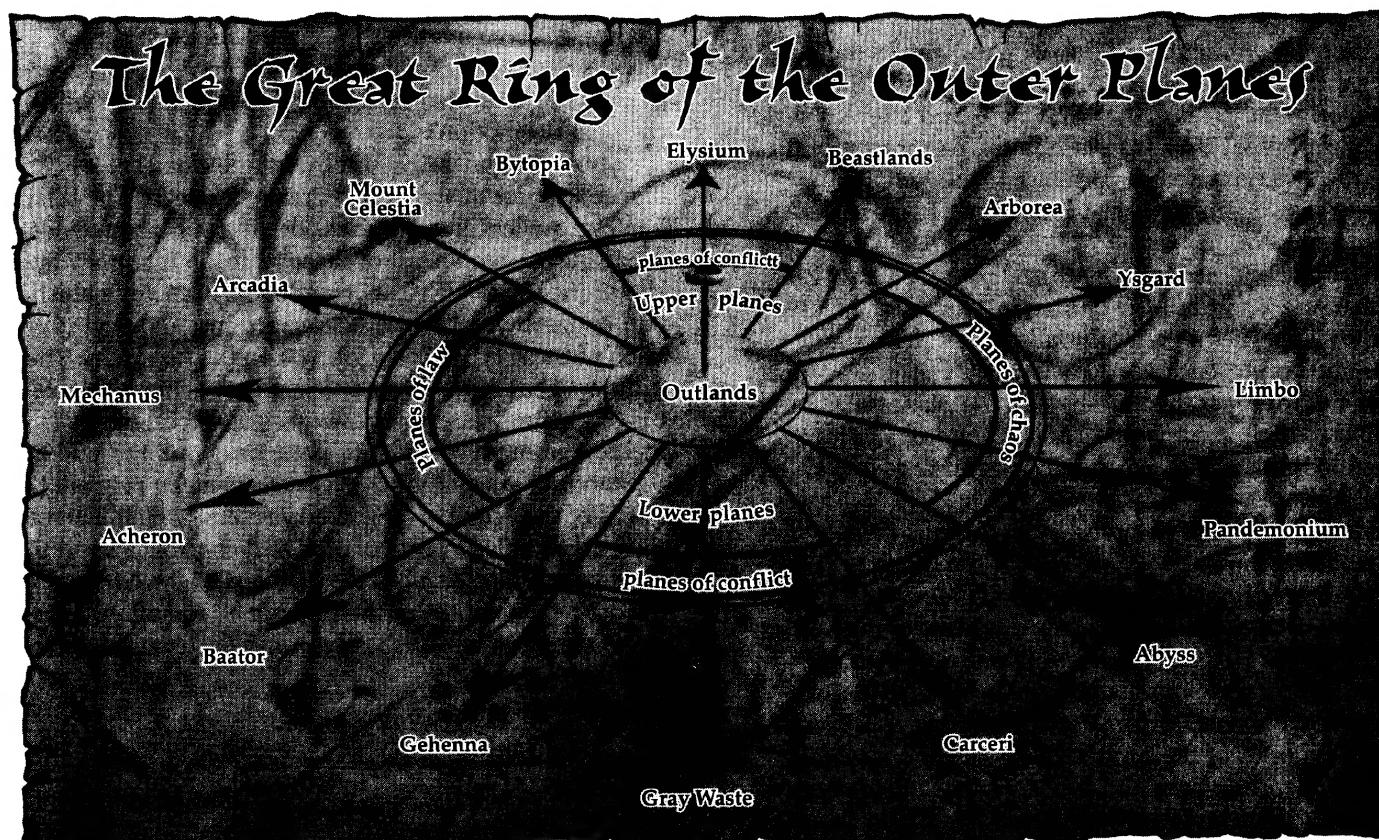
Jazirian, free at last from her evil consort, flew up to Mount Celestia, also known as the Seven Heavens. Her tail, its tip bitten off by her rival, scattered blood among the Upper Planes. Where each drop landed, a couatl sprang up fully formed.

Meanwhile, Ahriman, lacking the wings of Jazirian, fell into the Pit of Baator. The fall was long and deposited the great serpent on the lowest level of the

Pit. He too bled as he fell, and his tainted vitae gave birth to the devils of Baator. Ahriman, damaged from his fall and embittered from his struggle with Jazirian, embraced these dark offspring as his own.

With the unity of law broken, no center of the universe was chosen, and so it has remained. The planes, envisioned by the forces of law as bordered and finite, now stretched on into infinity. Paradoxically, the lack of a center became the embodiment of the third law the Twin Serpents desired—a nod to chaos in an orderly universe.

Both Jazirian and Ahriman were weakened by their struggle. They had invested a great deal of their power in defining the Outer Planes and were much diminished in the aftermath of their battle. So it was that the other gods usurped them, founding pantheons and spreading their influence throughout the planes. But neither Jazirian nor Ahriman has passed beyond, as much as the multiverse would like to forget them. One day, a force of darkness may erupt from the Pit of Baator, and only Jazirian would stand in the way of the utter annihilation of the cosmos. Pray that day does not come.





Introduction

The concept of Hell has been around for a long time. Nearly every human culture has a version of it, from Sheol in ancient Judaism to the Yomi of Japanense Shintoism to the more familiar Hades of the ancient Greeks. Views varied on the purpose of Hell. To some cultures, it was simply the place of the dead, while to others it was a place of torment for the damned. The Buddhist Hells were certainly a place of torture, but such abuse was meant to cleanse the soul before its reincarnation. Christian Hell, on the other hand, is the final destination of the damned, where they will spend all of eternity burning in the flames of perdition.

But hey, this is gaming, right? Theology is perhaps best left at the door. The purpose of this book is to explain what Hell means in the AD&D® game multiverse and to provide advice and rules for incorporating the infernal into your campaign. So let's be clear from the outset: What follows is fiction. It is not a guide on how to do anything in the real world concerning devils.

Hell in the AD&D Game

There is no dominant religion or pantheon in the ADVANCED DUNGEONS & DRAGONS® game, but there is a Hell, originally called the Nine Hells and later known as Baator. What is Hell's place in the cosmology of the planes, and how does it correlate to religion at all? Those answers relate back to the Outer Planes and what they represent.

The Outer Planes are organized into the Great Ring, which wraps around the Outlands. Each of the Outer Planes embodies a particular alignment, with the Outlands representing true neutrality. Powers—deities from assorted pantheons—live on the planes that correspond to their alignments. Their worshipers follow them to these planes when they die, and are known as petitioners.

Hell is the plane of lawful evil and thus the destination of like-aligned petitioners. It is the home of the baatezu race (more commonly known as devils) and powers such as Set and Kurtulmak. Most of the spirits that come to Hell are reborn as larvae and then spend countless centuries as the whipping boys of Baator. These lowly souls, tortured and abused at every turn, lack memories of their mortal lives. Their existence is one of unending pain and suffering. For the lucky few, however, there is a way out.

The Baatezu

The primary inhabitants of Hell are the baatezu, the so-called devils of folklore and legend. They are a race unto themselves, and the quintessence of law and evil. In the distant past, the baatezu discovered that the wriggling larvae they trampled underfoot were the key to the perpetuation of their race. A process was developed that could transform the wretched larvae into lemures, the lowest members of the baatezu race. This discovery swelled the ranks of the devils, and has enabled them to keep up with their rivals, the tanar'ri of the Abyss.

The baatezu are a very strange race. Although the lowliest members of the hierarchy are horribly mistreated, devils believe in getting ahead (through any means). A lemure can earn promotion to a higher form, and from there conceivably climb up the hierarchy to become a pit fiend or perhaps something even greater. The varied types of devils are really just different forms in the evolution of devilkind. Although baatezu change shapes as they advance through the hierarchy, they always retain their memories. What good would years of carefully collected secrets be if they were lost with the next promotion?

Devils are generally split into three classes: least baatezu, lesser baatezu, and greater baatezu. The least baatezu are lemures, nupperibos, and spinagons. Most devils never evolve out of these forms, but a lucky few rise to the next level. The lesser baatezu include abishai, barbazu, erinyes, hamatula, kocrachons, and osyluths. Each of these types has a job within the hierarchy. The ultimate goal of all lesser baatezu is to achieve the status of greater baatezu. These most powerful devils include amnizu, cornugons, gelugons, and pit fiends.

Standing above the whole of the baatezu race are the Lords of the Nine, the legendary rulers of Hell. Each of these lords rules a layer of Hell and controls a court of baatezu nobility. Asmodeus, the Lord of the Ninth, resides in the depths of the Pit, and all the other lords serve him. The lords are only dimly understood, but all fear their power.

The Name Game

Devils are by nature deceptive. One of the most common ways in which they muddy the waters of scholarship is



by the use of several different names. Because it is a difficult enough job to gather reliable information on devils, many historians of the diabolic mistakenly list each name as a separate devil. Devils compound this confusion by using taking names that sound very similar to those of existing devils. When an obscure name is encountered, it's difficult to tell if it is a misspelled version of an existing name, a new name for an old devil, or an entirely new devil.

Where possible, multiple names have been listed for pertinent personalities. The confusion is worst for players and Dungeon Masters who switched over from the original edition AD&D game to the PLANESCAPE® campaign setting, which tends to use different names for many older devils. DMs are encouraged to use the names they prefer, since one is as good as the next. They are also encouraged to use the Name Game to confuse their players, who don't have a handy resource like this one to tell them who is who.

The Blood War

The baatezu are perhaps best known for their role in the Blood War. This conflict dominates the politics of the Lower Planes, and pits the devils of Hell versus the demons (also known as tanar'ri) of the Abyss. A battle between law and chaos, the Blood War has been raging for millennia and shows no signs of ceasing. Millions have been slain on both sides for little gain, but still the war goes on.

The cause of the war is unknown. At some point in the distant past, the tanar'ri and the baatezu ran afoul of each other, and this conflict escalated into outright war. The planes of Gehenna, the Gray Waste, and Carceri have been the main battlefields of the war, since they are located between Baator and the Abyss. Armies crisscross these planes regularly, bringing fire and the sword to any that oppose them. The yugoloths, the third race of the so-called fiends, serve as mercenaries in the Blood War, and have betrayed both sides at various times. The yugoloths also claim to be the progenitors of both the baatezu and the tanar'ri, but they are well-known liars, and no one takes their claims seriously.

No one aside from the devils and the demons understands why the Blood War is still going on. Some say it's a war that will determine the face of evil for all time, while others say it is the nature of evil that leads to such internecine strife. The inhabitants of the Upper Planes

are just happy that the devils and demons spend most of their time fighting each other. The few Celestial interventions in the Blood War have all ended badly. "Let the fiends fight" is the order of the day in the Upper Planes.

What's to Come

Building on this basic information, the rest of this book is a detailed exploration of Hell and its influence in the AD&D game. Every effort has been made to make this work as self-contained as possible. While other books are referenced, *Guide to Hell* should contain everything you need to use devils and Hell in your campaign.

The book is divided into two sections by theme. The first three chapters deal with the influence of Hell on the Prime Material Plane, and provide new rules for players and DMs alike. Nearly all of this information can be shown to players with little fear of repercussions. The rest of the book details Hell proper and should be kept out of players' hands. This second section deals with the geography, politics, and personalities of Hell. It should give an enterprising DM everything he or she needs to run adventures in the Pit.

Chapter 1, "Unwelcome Guests," deals with devils on the Prime Material: what they want, how they get there, and how to stop them. It introduces a Turning Fiends Table and discusses several campaign models.

Chapter 2, "Character Options," provides resources for player characters. Devilkin, a new PC race, is introduced, as is a series of devil-fighter kits. A sample organization for devil-fighters is also presented.

Chapter 3, "Spells and Magic," details the types of magic pertinent to diabolic campaigns, especially those that deal with summoning and control.

Chapter 4, "The Nine Layers," details Hell's physical aspects and locations.

Chapter 5, "Personalities," delves into the most powerful entities in Hell. Here you'll find descriptions of the Lords of the Nine and their statistics, as well as notes on the Dark Eight and the other powers that inhabit Hell.

Chapter 6, "The Diabolic Campaign," provides some guidelines for adventuring in Hell. It includes campaign models, magical conditions, and rules for baatezu spellcasters.

The appendix, "Denizens of Hell," offers a new type of devil, the mezzikim, plus abbreviated statistics for eleven existing types of devils, for those who don't have this information from a MONSTROUS COMPENDIUM®, MONSTROUS MANUAL™, or PLANESCAPE product.



Chapter 1: Unwelcome Guests

Devils are frequent visitors to the Prime Material Plane. Superstition has it that they can only come to a Prime world if they are summoned, but summoning is merely the most common method. In fact, devils are free to travel the planes, if they have the means and the permission to do so. Since devils live in a lawful society, authorization to travel is not always easy to obtain. Usually, only trusted minions are sent to the Prime, since it offers freedom and opportunity unknowable in Hell itself.

What Devils Want

Being a devil is all about getting ahead. Devils are schemers and players looking for a way to claw their way up the ladder of the diabolic hierarchy. Thinking of them as the planar version of yuppies is pretty accurate. One of the best places to gain power is the Prime Material Plane, since it is full of mortals who are easy to

manipulate. The Prime gives devils access to mortal minions, potent magical items, and sometimes even souls. All these resources can help a devil advance to a new form or find a new position in the hierarchy. Gaining power is any devil's motivation for dealing with mortals, and that motivation is a big part of what makes devils dangerous. All devils have agendas, and it can be easy to get caught up in their games.

Dealing with Devils

Mortals have an unhealthy fascination with the denizens of Hell. Despite the obvious perils involved, many mortals continue to study things diabolic. They enact dangerous rituals, compile dubious lists of infernal names, and, in extreme cases, summon up devils from below. Some of these mortals are just youngsters with a taste for danger, while others tread the path of diabolism. All those who try to deal with devils put themselves at terrible risk, but most don't realize it until it's too late.

Diabolism consists of two parts: the connection and the bargain.

The Connection

Devils, except for erinyes, usually come to the Prime Material Plane only when summoned. Most of the time, therefore, those on the Prime must first summon a devil before striking a deal. Several infamous tomes detail such spells, and many wizards have copies of those books in their libraries. Since these spells require a fair amount of magical skill, the majority of mortals who deal with devils are mages of some kind, or people with enough money to hire a mage of appropriate level.

Some summoning spells leave devils free to roam the Prime Material Plane for up to two years. Devils at large use their time on the Prime to promote the causes of law and evil, and they frequently strike deals with mortals to boost their own power. The root of many cults and covens is a clever devil who knows how to manipulate mortals. In this case, it is the devil that initiates contact, likely after observing good prospects from the shadows.

The Bargain

Once contact with a devil has been established, the bargaining can begin. Popular opinion has it that a devil





must live up to its end of any bargain it agrees to. While devils generally do so because of their lawful nature, they are under no obligation. Only the use of the spells *minor pact* and *major pact* (see Chapter 6) ensures that the devil must fulfill the letter of the contract.

Mortals can attempt to bargain for nearly anything, but there are limits to what individual devils can provide. While this decision is ultimately up to the DM, some common diabolic services include:

- 1) Finding or retrieving particular items or people.
- 2) Providing gifts of money, magical items, or spells.
- 3) Protection from injury.
- 4) The elimination of an enemy.
- 5) Political or spiritual power.

Devils, of course, want something in exchange for their services. Foolish mortals agree to vague terms, such as doing a favor for the devil some time in the future. More savvy bargainers nail down concrete terms, such as a specific sacrifice, service, or magical item. The DM should give some thought to the devil's agenda when running bargaining sessions. The baatezu may want an agent to act against a rival, a patsy to take a fall, or a soul to corrupt. Often, the deals struck are meant to set mortals down the path of law and evil, so their spirits will be reborn in Hell when they die.

Diabolic Tricks

It must be remembered that devils are first and foremost evil. They are not making bargains out of the goodness of their hearts, but to make themselves more powerful. If they can get service from a mortal for nothing return, they certainly will. To this end, devils have become the premier lawyers of the Outer Planes. They are experts at interpreting contracts to their benefit, and finding loopholes to get them out of their obligations. If there is a chink in the armor of a contract, a devil will find it. They have millennia of experience on their side—a fact few mortals seem to appreciate. Below are some common diabolic tricks.

The Promise: I will abide by the terms set forth in this contract.

The Trick: The contract has additional sections written in invisible script or in a dead language that consigns the mortal to years of service in the pits of Baator.

The Promise: I will not kill you when our pact is concluded.

The Trick: The devil can send minions or allies to do the deed instead.

The Promise: I will give you wealth greater than that of kings.

The Trick: The devil could grant such wealth, but it also could be quickly taken away. Also, the wealth of which kings is not specified. Dead or deposed kings may have no money at all.

The Promise: I will take you to the nearest gate out of Hell.

The Trick: The closest gate may be beneath a lake of magma or at the bottom of a frigid ocean.

The Promise: I will whisper powerful secrets into your ear.

The Trick: The devil could whisper the secrets while the mortal is asleep, or in a coma.

Fighting Back

The good news for mortals is that they are not entirely helpless in the face of diabolic trickery. First, there are several spells that painfully compel devils to do the caster's bidding. These spells include *ensnarement* (in the *Player's Handbook*), *spirit wrack*, and *true name* (see Chapter 3 for both of these spells). They replace the bargaining aspect by using the true names of devils against them. Of course, these spells also usually create an immortal enemy for the caster—not the most beneficial of side effects. Clerics have a second way to deal with devils: banishing them.

The real problem with killing devils on the Prime Material is that they don't stay dead. Baatezu slain outside Hell reform in the Pit as nupperibos. In theory, they must then fight their way back up to their old position. In practice, most powerful devils have contingency plans to hasten their ascension (usually loyal lieutenants who help support them and restore them to their positions in short order). While even this process is likely to take a number of years, the fact is that devils live a long time and they know how to hold a grudge.

Turning Fiends

The *Player's Handbook* touches on the subject of turning devils and demons in the paladin class description, but never really differentiates between undead and fiends. In fact, the two are quite different, as is the turning process. Undead are animated with energy from the Negative Material Plane, while fiends are simply creatures from one of the Lower Planes. When a cleric turns undead, she channels divine power through herself to terrify them. Essentially, the priest's patron god is using



the priest as a weapon against the undead. Dealing with fiends is different, since fiends are of the Outer Planes and understand something of how powers work. In this case, the priest's god is telling the fiends that the priest is under the god's protection. When priests become sufficiently powerful, their patron gods will banish lowly fiends back to their home planes for their insolence in attacking such a pillar of the church.

Since fiends are so different from the undead, they really require a separate chart to handle their turning. Below is new chart for turning fiends, which can be used for devils, demons, yugoloths, and so forth. The game mechanic for turning fiends is the same as that for undead (see Table 46 and the related text in the *Player's Handbook*), except that only 1d4 devils are turned per attempt. Note that all devils except for lemures and nupperibos are free-willed. Evil priests can attempt to control fiends as they do undead, but they run the risk of more powerful fiends showing up to find out what happened to their minions. In practice, few evil priests find the risk worthwhile.

On the Turning Fiends Table (see below), a "T" indicates the turning is automatically successful, while "B" means the fiends have been banished back to their home plane. An important rule to remember is that fiends cannot be turned on their home plane, so trying to turn devils in Hell is a fruitless endeavor. Many a paladin has found this out the hard way.

Turning Fiends Table

Type or Hit Dice of Fiend	Level of Priest***											
	1	2	3	4	5	6	7	8	9	10-11	12-13	14+
Nupperibo or 1 HD	15	12	9	6	3	T	T	B	B	B*	B*	B*
Lemure	18	15	12	9	6	3	T	T	B	B	B*	B*
2HD	20	18	15	12	9	6	3	T	T	B	B	B*
Spinagon or 3HD	20	20	18	15	12	9	6	3	T	T	B	B
Black Abishai or 4HD	-	20	20	18	15	12	9	6	3	T	T	B
Osyluth or 5HD	-	-	20	20	18	15	12	9	6	3	T	T
Erinyes or 6HD	-	-	-	20	20	18	15	12	9	6	3	T
Hamatula or 7HD	-	-	-	-	20	20	18	15	12	9	6	3
8HD	-	-	-	-	-	20	20	18	15	12	9	6
Amnizu or 9HD	-	-	-	-	-	-	20	20	18	15	12	9
Cornugon 10HD	-	-	-	-	-	-	-	20	20	18	15	12
Gelugon or 11HD	-	-	-	-	-	-	-	-	20	20	18	15
Special**	-	-	-	-	-	-	-	-	-	20	20	18

* An additional 1d4 creatures of this type are turned.

** Special creatures include pit fiends, baatezu nobles, and archdevils.

*** Paladins turn fiends as priests who are two levels lower.

Hell Comes To Your House

The easiest way to introduce the diabolic into a campaign is to focus the action on the PCs' home world. Devils are frequent visitors to the Prime Material Plane, and make excellent opponents in that environment. Campaigns in which devils are going to feature prominently are ideal for the use of the new devil slayer kits introduced in Chapter 2. They can also serve as a first step to adventuring on the planes. Following are three campaign models that bring a little bit of Hell to the Prime.

NOTE: The remainder of this chapter is intended for the Dungeon Master only. Players should turn to the start of Chapter 2.

The Cult

Although the Lords of the Nine are not true powers (with the exception of Asmodeus; see Chapter 5), cults frequently spring up that worship them as such. Because each devil has multiple names, some quite obscure, the nature of these cults is not always obvious. What seems like an innocuous new religious movement may have the most evil of intentions. Often, cult members don't even realize that they are pledging their fealty to an archdevil. The leaders may be willing servants of the dark powers, or dupes like their followers.



The best way to use a cult in a campaign is to seed its rise early the game. When the PCs are low-level, they may hear about the new snake cult. Later they see the towers of the snake cult spring up in city after city. After the PCs reach higher levels, they may decide to investigate one of the towers. If they find evidence of wrong-doing, they still have to convince the authorities to take action or mobilize forces to stop the cult themselves. In this scenario, Hell's influence is present the whole time, but devils don't appear until the end of the campaign. For the most part, the PCs would be dealing with deluded cultists, many of whom are no doubt fanatics.

The nature of the cult is of vital importance. Does the cult simply want power and if so, is it spiritual or political? Do cult members believe they are the select, and that their membership will give them money, success, or immortality? Was the foundation of the cult a devil's doing, and if so, what does he hope to gain from it? And how does the devil provide his worshipers with powers to keep them coming back? Has he made a deal with an evil god to provide spells to his followers, or have his agents given magical items instead?

Example: A seemingly innocuous fertility cult springs up in the PCs' home kingdom. They preach a sort of organic naturalism that strikes many of the same chords as druidism. In particular, they exhort their followers to "water the tree of life."

Soon the informal cult has become the Tree of Life, a full-fledged church with increasing influence in the kingdom. During this period, a string of grisly murders has confounded the constabulary. The PCs may get involved helping out in the investigation, which eventually leads to a church of the Tree of Life. Penetrating the interior of the church, the PCs find out that the upper clergy are really diabolists. They are behind the ritual murders, and the blood of the victims is the "water" of which they speak. Their true aim to open a gate for an archdevil, and deliver the kingdom into his hands.

The Enemy Within

A diabolic hysteria is sweeping through the PCs' home city or country. This force may have been sparked by the exposure of a cult or some other diabolic plot. (The



irony is delicious if PCs were involved in the triggering event.) As the campaign progresses, fear of devils and their influence continues to grow. Churches become more militant, many forming crusading organizations for the first time. Self-appointed witch hunters and church-sponsored inquisitors roam the countryside and scour the city streets looking for evidence of diabolic activity. Unpopular citizens and outspoken officials are accused of diabolism and imprisoned or executed.

The PCs will likely run around looking for who's behind the hysteria. It sounds like a great plot—sow paranoia and let the population tear itself apart. But in this case, Hell is not involved. Oh, its agents may have laughed as angry mobs burned the candlestick maker for witchcraft, but they were not behind it. After a time, the PCs may realize that they haven't seen a devil or a diabolist since the triggering event. They may eventually discover that the paranoia is useful to a church or political faction, and that leaders of these groups are perpetuating the fear to advance their agenda.

Example: The PCs expose the mayor of a town as a diabolist. They defeat him and his baatezu servants in a public battle that makes them heroes. Shortly thereafter, the religious elements of the city found a new organization called the Knights Militant. The knights, a mix of clerics, paladins, and fighters, start out with the best of intentions. Their zeal to fight in the infernal, however, makes them increasingly intolerant. Soon they are driving members of other religions out of town. When the foreigners are gone, they turn on the native populace, sowing fear throughout the town. A full-blown witch hunt ensues, and the PCs may find themselves a focus of attention. After all, what better way to win the town's trust than by defeating a diabolist and his minions? Only the Knights Militant could uncover such a diabolic plan, and they won't rest until the PCs have confessed and repented.

The Invasion

DMs who don't want to delve into the violence and bigotry that lurk in the hearts of men may be more amenable to a classic confrontation between good and evil. In this last scenario, the forces of Hell are more than interested in the PCs' home world: they want to destroy it. The DM needs to come up with two ideas for this campaign to work—a compelling reason for the forces of Hell to unleash themselves on a Prime world, and a way to get them there. He or she also needs to decide which devil is behind the invasion. For an operation of such scale, one of the lords is certainly appropriate.

A diabolic army may want to invade a Prime world for a number of reasons. They may have been tipped off that the tanar'ri are planning to invade, so they preempt their hated enemies to deny them the prize. Maybe the baatezu legions need some new recruits, and the PCs' world has a high number of lawful evil inhabitants. By invading and killing off the population, the army provides an influx of new lemmures for Hell. Or perhaps mortals from this world killed an important member of the infernal hierarchy (such as Martinet, Asmodeus's constable).

It's not as easy for an army of devils to travel across the planes as one might think. While erinyes can travel to the Prime at will, most other devils can't. This is why the invasion route is of vital importance. Agents of the diabolic army may have to create a new *gate* or activate an old one. The army may also have to travel to another plane to find a *gate* to the right world. All of these possibilities allow the DM to create some interesting adventures. For the purposes of the campaign, the threat of invasion may well be enough. Stopping the invasion before it occurs is adventure enough for many parties.

However, there is something to be said for running a truly apocalyptic campaign, and playing through the invasion can be a great gaming experience. Imagine the desperate battles against legions of devils, the frantic parties seeking aid from the Upper Planes, and the climactic battle of good versus evil.

Example: Bel, the Warlord of Avernus and Lord of the First, has uncovered a ritual that will let him ascend to true godhood. The catch is that the ritual requires the sacrifice of a million mortals in a single night. Bel plans an invasion of the PCs' world in secret. No word of his plans can slip out, or the full weight of the other Lords of the Nine will fall on him.

Bel has tremendous resources, especially because he is on the front line of the Blood War. He uses his scouts to find a *gate* in the Gray Wastes that leads to the PCs' world. He then plans an offensive against the tanar'ri on that plane, clearing his plans with the Dark Eight (the pit fiend generals in charge of the war). Only when the army reaches the Gray Wastes are Bel's true plans revealed, and he takes his vast legions to the PCs' world before anyone can stop him.

The PCs are then caught up in an apocalyptic battle to save their world. They may discover that Bel is in a state of rebellion against the other Lords of the Nine. They may find themselves in the odd position of traveling to Hell to gain the aid of archdevils. In the end, Asmodeus may rein in Bel and save the PCs' world, but the price he asks will be a terrible one.



Chapter 2: Character Options

This chapter provides some new character options for players. The focus is on material that's of use in a campaign with a strong diabolic element. The chapter kicks off with four new kits—the Devil Slayer, the Thaumaturgist, the Inquisitor, and the Hellblade. Next is a brand-new PC race, the devilkin. These half-devils have unusual powers but reason to fear the ties that bind. That is followed by a description of a sample devil-fighting organization on the Prime Material Plane.

New Kits

Guide to Hell introduces four new kits for player characters, one for each of the class groups. All of the kits are focused on fighting the influence and minions of Hell, and they have several benefits. DMs should consider their campaigns carefully before introducing these kits. They may be too potent for some campaigns and too focused for others (devil-fighting skills are of little help if devils don't have a major role in the setting). DMs may choose to make the kits available only to heroes who join and remain loyal to certain organizations.

The Fiend Option

The new kits are written as opponents of Hell and the diabolic in particular. The special abilities refer specifically to devils, and are not meant to be used against demons as well. At the DM's option, however, the kits can be expanded so that the special abilities affect all fiends. These include baatezu, tanar'ri, yugoloths, gehreleths, and the lesser fiends such as imps and holdlings. This is entirely up to the DM, but would be appropriate for a campaign in which all the Lower Planes figured largely.

Changing Kits

While the new kits presented here are best used when a character is first created, some players may want their long-time characters to acquire them. This actually makes a great deal of sense, since low-level characters have very little chance against the devils of Baator. An experienced character may decide to refocus his activities, and this decision can be represented by a change of kits.

A player who wants his or her character to take on a new kit must first demonstrate through roleplaying that the change is appropriate. For instance, a fighter who started as a superstitious barbarian might be changed

through his adventuring experiences and contact with civilization. When he begins to understand the real nature of devils, he abandons his barbarian ways (and kit) and becomes a devil slayer (a fighter kit detailed below). Such transformation should occur over a number of game sessions, and the DM may impose any reasonable restrictions. For example, the DM may require the character to find a teacher and then spend a number of months training. If organized groups exist in the character's world, he may have to pass through an initiation before gaining any benefits.

When the DM feels the switch is justified, the character can take on the benefits and hindrances of the new kit. Special abilities from the previous kit can be kept as long they do not depend on the character's continuation of his former lifestyle. So, for example, a character who had been a gladiator could keep his free weapon specialization (it's not like he'd suddenly forget how to use his trusty weapon), but the berserker would lose his ability to go berserk (not so much because he can't, but because he's taken on a new role with the new kit). Once the switch is complete, the character cannot go back without reversing the entire process. To avoid player abuse, DMs should rarely, if ever, let characters switch kits more than once.

Devil Lore

Devil Lore is a new nonweapon proficiency introduced here. It costs one slot, is based on Intelligence (with no check modifier), and belongs to the wizard and priest proficiency groups. Those who know Devil Lore have studied the baatezu and their habits. On a successful check, they can identify devils by type on sight. Additional checks allow them to remember specific abilities and weaknesses of the identified devil.

The Kits

Each kit is broken down into the following entries.

Description: General notes about the kit, with suggestions for fitting it into a campaign.

Role: A character created with this kit would serve a certain role in his campaign world; a few basic suggestions are offered.

Weapon Proficiencies: If a kit gives a benefit to the use of a certain type of weapon, or provides some other



change to weapon proficiencies, that information is given here.

Nonweapon Proficiencies: Some kits require that the character possess certain nonweapon proficiencies.

Bonus proficiencies are granted automatically at no cost.

Required proficiencies are gained normally and must be taken with proficiency slots; required proficiencies should be taken from the appropriate character class proficiency group.

Recommended proficiencies are optional (but useful and appropriate to the kit), and are gained normally. If a recommended proficiency comes from a group not listed for the character's class, the proficiency costs 1 additional slot (unless the specific kit states otherwise).

Equipment: Some kits impose restrictions or requirements concerning a character's use of equipment. Other kits may allow characters who use the kit to automatically begin the game with certain items. This section describes such benefits.

Special Benefits: Every kit has advantages that offset its restrictions and requirements. These benefits are presented here, and vary greatly from kit to kit.

Special Hindrances: All kits have particular drawbacks, which are listed here.

Wealth Options: This section gives the gold-piece wealth for starting characters created with this kit.

Devil Slayer

Description: The devil slayer kit is open to fighters, rangers, and paladins. Those who choose this path dedicate themselves to fighting the influence of devils on their home worlds. They can be part of an organized group, driven loners with a grudge, or anything in between. The only thing devil slayers have in common is a desire to defeat the forces of Hell. To achieve their goal, they learn special combat techniques and study the modus operandi of their enemies.

Role: The role of the devil slayer is largely dependent on your campaign. On some worlds, they are heroes of the people and are celebrated as such. On others, they are seen as dangerous threats to the status quo, whose meddlings might bring down the wrath of the powers they seek to combat. DMs should decide what place devil slayers have in the society of the campaign world.

Weapon Proficiencies: The devil slayer can spend his weapon proficiencies any way he chooses.

Nonweapon Proficiencies: **Bonus:** Devil Lore, Endurance.

Recommended: (General) Direction Sense, Riding, Swimming; (Priest) Ancient History (costs only 1 slot),



Spellcraft; (Warrior) Blind-Fighting, Navigation, Survival.

Equipment: Devil slayers can spend their starting money any way they choose. They tend to favor the bastard sword, due to the weapon's effectiveness against large creatures.

Special Benefits: The entire focus of the devil slayer is combating the minions of Hell. Each slayer trains rigorously, learning the strengths and weaknesses of his enemies and how to exploit them. This special training gives devil slayers four special abilities:

1) At 1st level, devil slayers receive a +1 damage bonus when fighting devils. This increases by a further +1 at each third level (3rd, 6th, 9th, and so on).

2) At 3rd level, devil slayers can use normal weapons to hit baatezu that normally require a +1 or better weapon to hit. Every two levels thereafter, devil slayers can hit creatures as if they wielded weapons of one greater plus (+2 at 5th level, +3 at 7th level, +4 at 9th level, and +5 at 11th level).

3) At 5th level the devil slayer becomes immune to fear caused by devils, either naturally or through the use of spells.



4) At 9th level the devil slayer becomes immune to the *beguiling* effects of devils.

Special Hindrances: Devil slayers are at best focused, at worst obsessive. They must attack baatezu in preference over all other opponents, no matter the circumstances. They also have difficulty controlling themselves in the presence of devils. To restrain themselves from immediately attacking any baatezu encountered (sometimes it is useful to talk to devils, or await better circumstances for attack), devil slayers must make a Wisdom check every round. DMs can, at their option, modify this check to take circumstances into account.

Wealth Options: Devil slayers get 5d4x10 starting gp.

Thaumaturgist

Description: Thaumaturgists are wizards who specialize in matters diabolic. Unlike diabolists, who embrace the evil of Baator, thaumaturgists use their knowledge to oppose Hell. They usually have extensive libraries, including books that may have been banned by civil or religious authorities. Through their study of such forbidden tomes, they have learned much about Hell and its denizens. They also master magical techniques that make them a true threat to devils wherever the minions of lawful evil are encountered.

Role: Thaumaturgists play two roles. On one hand, they are the sagely experts who can dispense sound advice on dealing with devils. On the other hand, they are masters of magic who can take on devils and hold their own. Both roles require study, training, and excellent critical faculties. Histories written about the Lower Planes, while a valuable resource, are always filled with clever deceptions and outright lies. Separating out the true from the false is perhaps the most challenging aspect of being a thaumaturgist.

This kit is open to all wizards except illusionists and transmuters, who lack the ability to use the crucial sphere of abjuration.

Weapon Proficiencies: Thaumaturgists receive the weapon proficiencies and choices of the wizard class. They tend to favor staves because they are handy for parrying when the fight gets up close and personal.

Nonweapon Proficiencies: Bonus: Ancient History (Baator), Devil Lore. *Required:* Read/Write, Spellcraft. *Recommended:* (General) Heraldry; (Rogue) Forgery; (Wizard) Ancient Languages, Religion.

Equipment: In addition to their normal starting equipment, thaumaturgists receive 1d10x10 gp worth of arcane tomes on a variety of topics. These are likely



books the character copied from her mentor during her apprenticeship.

Special Benefits: Thaumaturgists learn special spell-casting techniques to make their magic more effective against devils. The primary aim of these techniques is to circumvent the magic resistance of the target. Whenever a thaumaturgist casts a spell at one or more baatezu, the magic resistance of the target(s) is reduced by 2% for each level of the caster.

At 7th level, thaumaturgists learn how to prevent devils from using their *gate* ability to bring in reinforcements from Hell. When a baatezu attempts to *gate* in further devils, a thaumaturgist who has not acted yet in that round can attempt to disrupt the calling. By throwing raw magical power at the coalescing *gate*, the thaumaturgist reduces the chance of success by 15% +1% per level. Whether or not the *gate* is disrupted, the attempt counts as the wizard's action for the round (so he cannot also cast a spell, for instance).

Also, thaumaturgists learn how to research the true names of devils, often by using their own libraries. Each attempt takes 2d12 months of research time, and has a



chance of success of 2% per level of the thaumaturgist (this increases to 3% if the wizard has access to the *legend lore* spell). The DM can modify this chance as appropriate and may deem that the true names of particular devils are simply too well hidden to be found. A wizard must know the target's true name to cast the spells *cacofield*, *ensnarement*, *spirit wrack*, and *true name*.

Special Hindrances: Thaumaturgists must spend at least half of their income purchasing arcane books and other magical and nonmagical apparatus. They are also likely to attract the attention of locals. They may have problems with superstitious peasants, intolerant churches, or authoritarian governments. Although thaumaturgists use their knowledge of Hell to fight its machinations, most folks only see a reclusive wizard with strange powers and blasphemous books.

Wealth Options: Thaumaturgists receive $(1d4+1) \times 10$ gp in starting money. This money can be spent freely, but any further earnings are subject to the hindrance detailed above.



Inquisitor

Description: Very few mortals understand the malevolent effect of devils on society. The sweet seduction of erinyes and other diabolic agents sends thousands of souls to Baator to provide soldiers for the Blood War. On the Prime Material Plane, this war is nearly undetectable—but humanity is not defenseless. Clerics known as inquisitors keep watch over their flocks and weed out diabolic influence when it arises.

Both clerics and specialty priests can choose this kit, though not all priesthoods are appropriate (worshippers of a Goddess of Mercy, for instance, would hardly make likely inquisitors). The DM is the final arbiter, and should work with the player to create an appropriate rationale for the inquisitor's activities.

Role: An inquisitor's primary job is to protect her home world from the corrupting influence of the diabolic. Inquisitors ferret out devils on their home plane, especially the wicked erinyes. When necessary, they can also act as full-blown warriors of the faith. Due to their methods and demeanor, inquisitors are often feared and avoided. Few people enjoy being scrutinized, especially by those who are considered fanatics.

Weapon Proficiencies: Inquisitors use the weapons normally available to their priesthoods. Additionally, they receive free proficiency in the scourge, which is often used to coerce information out of diabolists.

Nonweapon Proficiencies: *Bonus:* Devil Lore. *Required:* Religion. *Recommended:* (General) Rope Use; (Priest)

Healing, Reading/Writing, Spellcraft; (Warrior) Tracking (costs 2 slots only).

Equipment: Inquisitors make frequent use of holy water; each one starts with 1d3 vials. Some inquisitors also carry specialized kits of scalpels, restraints, and pincers for use on the guilty. The kits cost 20 gp, but their use may cause problems for those of good alignment (DM's discretion).

Special Benefits: Inquisitors spend hours each day in prayer, purifying their souls and strengthening their wills. Such is their resilience that they are immune to *charm* spells of all types. In addition, they gain a +2 bonus on their attempts to turn devils (see the Turning Fiends Table in Chapter 1).

Their most distinctive ability is a special ritual to restore the alignment of those seduced to evil by diabolic forces (those who choose evil all on their own are out of luck). The ritual takes a full day, and involves the inquisitor spiritually tearing the evil from the victim. The process is terribly painful but must be entered into with free will (i.e., no knocking someone unconscious and "goodifying" them). For each Hit Die of the victim, roll 1d8, then subtract the



inquisitor's level from the total. This is how much damage the ritual causes. Those who survive the process are purified, and their original alignment is restored.

Special Hindrances: Nobody likes an inquisitor, especially one backed up by the power of the church. With the exception of colleagues, inquisitors are shunned by most folks. Some just fear their power, while others fear that they've spent too much time near the darkness.

Inquisitors must spend at least 4 hours a day in prayer. Those who consistently miss their prayers can, at the DM's discretion, begin to lose their special benefits. This should be handled on a case-by-case basis, but don't be afraid to penalize players who abuse the rules.

Wealth Options: Inquisitors start with $4d6 \times 10$ gp.

Hellblade

Description: The battle against the diabolic is not always fought in the open. While in some areas inquisitors can root out devils backed by the power of their church, not all regions have that luxury. Sometimes the diabolist is the mayor of the city, or some other political untouchable. In these situations, a devil slayer cannot simply knock down the door with sword in hand. This kind of work requires finesse and subtlety. It calls, in short, for a hellblade.

Hellblades are rogues (bards or thieves) who fight the diabolic in their own way. They may be members of a secret society, or simply those who take justice into their own hands.

Role: Hellblades do humanity's dirty work. Firm believers in the ends justifying the means, they use every trick and double-cross to impede the work of diabolic forces. They usually do such work without sanction, or at least in secret.

Thieves tend to take the direct approach, using their stealth and backstab abilities to great effect. Bards tend to use more subtlety. Rather than attacking directly, they might, for instance, use their ability to influence reactions to stir up an angry crowd. And their spells are not to be discounted.

Weapon Proficiencies: Hellblades receive a free proficiency in a "slaying weapon" of their choice. These tend to be one-handed weapons suitable for backstabbing.

Nonweapon Proficiencies: **Bonus:** Devil Lore, Disguise. **Recommended:** (General) Direction Sense, Rope Use; (Priest) Reading/Writing; (Rogue) Blind-fighting, Jumping, Reading Lips, Set Snares, Tightrope Walking, Ventriloquism; (Warrior) Navigation; (Wizard) Spellcraft.



Equipment: A hellblade gets a slaying weapon (see below) for free. Otherwise, he buys equipment normally.

Special Benefits: The beginning thief skills of a hellblade receive the following modifications (bards ignore the modifiers for skills they don't have): Detect Noise +10%, Hide in Shadows +5%, Move Silently +5%, Find/Remove Traps -5%, Read Languages -5%. In addition, they gain two additional thief skills: Detect Devils and Detect Illusion (see sidebar).

Hellblades can choose one weapon to be their slaying weapon. With this weapon only, they attack as if they were a fighter of the same level. A 4th-level hellblade, for instance, would have a normal THAC0 of 19 but a THAC0 of 17 with his slaying weapon.

Thief hellblades make a special study of the anatomy of devils. This allows them to pick just the right place to strike, and increases their backstab multiplier by an extra factor. A 5th-level thief, for example, would have a $\times 4$ damage multiplier when backstabbing a baatezu instead of his normal $\times 3$. Bard hellblades use the same knowledge to help them target their spells. They receive a +1 bonus to each die of damage when they use spells against baatezu.



Special Hindrances: Hellblades have no time for foolery, so they do not learn the Pick Pockets skill. Because they usually operate outside the law, they often have trouble with the watch and other police services. Depending on the governing laws, hellblades may even be hunted like criminals. This possibility is especially likely if the hellblades are organized into a secret society—which makes it that much easier for evil adversaries in positions of authority to use the weight of law against the hellblades.

Wealth Options: Hellblades receive 2d6×10 gp of starting money.

New Thief Skills

Detect Illusion: Hellblades learn how to spot the tell-tale signs of an illusion. Most spellcasters use shortcuts in their illusions so they can be cast quickly (for instance, leaving the background slightly blurred on the assumption that onlookers will be transfixed by the active part of the illusion). Hellblades learn to look for these signs, and they can attempt to detect illusions within their line of sight, up to 90 feet away.

Base Score: 10%

Detect Devils: Hellblades hone all their senses to an extreme degree. They have learned that each devil has a particular odor, and they have become adept at sniffing them out. A hellblade can attempt to detect devils up to 40 feet away. If he is successful, then for each full 10% by which the die result is lower than his skill score, he can determine one of the following: the type of devil, the number of them, and the direction they are traveling. For example, a hellblade with a 45% Detect Devils score rolls a 34 on his attempt. Since this is 11% below his skill, he can find out one extra piece of information (either type, number, or direction).

Base Score: 5%

Devilkin

It is not uncommon for devils on the Prime Material Plane to seduce mortals, usually while *polymorphed* so as to hide their true form. The erinyes do it frequently, but for some reason female devils are infertile. The males of the species, however, are not, and more than one pit fiend has fathered a little bundle of joy with a mortal mother. These half-baatezu children are commonly known as devilkin.

Devilkin are quite rare; few survive past adolescence. Few societies show tolerance when horns and tails start sprouting out of their youngsters, and many devilkin are killed by fearful mobs. Those who survive are often bitter, and as such they embrace evil to gain vengeance over their tormentors. Still, evil is not a genetic trait, and a diabolic father is no guarantee that the child will follow in daddy's clawsteps.

DMs can allow devilkin player characters at their discretion. Such characters receive a +1 bonus to Strength and Intelligence, a -1 penalty to Dexterity, and a -2 penalty to Charisma. Devilkin can be fighters, wizards (including specialist mages), priests, thieves, or bards. They can also pursue multiclass options, including fighter/wizard, fighter/priest, fighter/thief, wizard/thief, and priest/thief.

The basic appearance of devilkin is that of their mortal parents. By the end of adolescence, however, they always manifest some feature of their devilish side. This feature varies widely, depending on what type of devil did the deed. Pit fiends and gelugons are the most common culprits, since they can *polymorph* naturally. When creating a devilkin character, roll 1d6 and refer to the following list to determine a diabolic feature.

1. **Horns:** Devilkin with horns can execute a special gore attack. This attack replaces all normal attacks for the round, but it receives a +2 bonus to hit and inflicts 1d8 damage (plus Strength bonus as normal).
2. **Tail:** The devilkin has a prehensile tail. The tail provides one extra attack per round with a damage of 1d4. It can also wield any small-sized weapon the devilkin is proficient with.
3. **Wings:** The devilkin has a set of gargoylelike wings that allows flight at a rate of 12 and a maneuverability class of C.
4. **Claws:** The devilkin has razor-sharp claws on his hands and/or feet. Instead of using a weapon, the devilkin can make two claw attacks per round that inflict 1d4 damage each.
5. **Fangs:** Long fangs protrude from the devilkin's mouth. Instead of normal attacks, the devilkin can make a special bite attack. This bite inflicts 1d4 damage, and the devilkin can continue to rend on subsequent rounds. The victim can attempt to break free with a Strength check each round, but if unsuccessful takes an additional 1d4 damage. The devilkin can take no other actions while rending.
6. **Scales:** Large sections of the devilkin's body are covered with small scales, providing a +1 bonus to Armor Class.



Devilkin also inherit some of the magical power of their baatezu fathers. Roll 1d6 and refer to the table below.

1d6 roll Special Ability

1	See perfectly in darkness
2	+2 on saving throws vs. cold and poison
3	Use <i>know alignment</i> once per day
4	Half damage from fire-based attacks
5	Use <i>phantasmal force</i> once per day
6	1% magic resistance per level

While the potential bonuses of playing a devilkin are tempting, the character is sure to attract attention of the worst kind. Those who do not react with outright hostility are bound to mistrust the unholy scion of a devil. The character's deeds may sway opinion, but suspicion will likely remain at the back of people's minds.

A potentially larger problem is the baatezu father. As mentioned earlier, some births are intentional. Devils plan for centuries in advance, so waiting a few decades for an offspring to mature is a short wait by comparison. What do you do when your pit fiend father shows up and incorporates you into one of his schemes? That's the challenge of playing a devilkin.

L'Ordre de la Croix-Rose Veritas

L'Ordre de la Croix-Rose Veritas (Order of the Rosy Cross of Truth) is an example organization built using the new kits described in this chapter. The order's home is in the GREYHAWK® campaign setting, but it can be easily slotted into any campaign by changing certain aspects of its history.

History

The founder of *L'Ordre de la Croix-Rose Veritas* is a man named Ormus. As a young man, Ormus became a priest of Rao, the god of peace, serenity, and reason. He served in the church of his home country, the Archcleric of Veluna, and took on the role of peacemaker. Unfortunately for Ormus, the Flanaess was engulfed in a bitter series of conflicts known as the Greyhawk Wars. Despite the best efforts of Ormus and other peacemakers, the wars raged for three long years, and countless innocents were slaughtered as armies marched back and forth across the continent. The greatest slap in the face to the priests of Rao came when the Pact of Greyhawk, the treaty meant to end the wars once and for all, was proposed by the conniving leadership of the Scarlet Brotherhood. Nonetheless, Ormus and other diplomats convened in the city of Greyhawk for the Great Signing,

only to watch helplessly as a botched attempt to assassinate all the ambassadors turned the city into a battleground in a matter of minutes.

Discouraged, Ormus returned home to Veluna. Within two years, Canon Hazen, the leader of Veluna, helped the archmage Bigby and others banish many of the demons of the Flanaess. Although Ormus could not deny the good of banishing vile creatures such as demons, it seemed to fly in the face of his understanding of the ways of Rao. If the spiritual leader of his priesthood took such direct action against the forces of evil, how could Ormus continue to promote the making of peace?

At this critical moment Ormus met Billet Marcel, a priest of St. Cuthbert. The two engaged in a heated theological debate, with Ormus defending the path of peace and Marcel promoting the smiting of evil. Every time Marcel smashed his cudgel on the table while driving a point home, Ormus could feel his faith weakening. The two priests debated until dawn, and by the time the sun came up, Ormus knew what he must do. That very morning he resigned from the church of Rao and hung up his peacemaker's robes. Donning the simple brown robes of a penitent, Ormus followed Billet Marcel back to Furyondy to learn the ways of St. Cuthbert. Six of his followers followed him into exile.

Crusade

The new converts arrived in Furyondy just in time to join the Great Northern Crusade against Iuz. Scant weeks after his conversion, with new faith burning in his heart, Ormus led his followers into the Vesve Forest. He had learned of a former monastery of St. Cuthbert now controlled by an evil warlord in Iuz's service. The seven priests found the monastery, now a virtual fortress, full of evil warriors and undead. With the might of St. Cuthbert on their side, the seven priests assaulted the monastery alone. Their spells called down cleansing fire, they turned undead to dust, and their mighty mace blows crushed skulls. Unbelievably, Ormus and his followers won the day.

The warlord yielded to Ormus's mercy, explaining that he was a former worshiper of St. Cuthbert and had been led astray by a devil in human form. Two of Ormus's followers fell that day, the first martyrs of many to come.

Word of Ormus's deed spread quickly, attracting followers by the hundreds. Ormus reconsecrated the monastery to St. Cuthbert and refortified it as well.



Ormus then led his new followers in further campaigns against the forces of Iuz, until the Great Crusade lost its momentum and Furyondy paused to consolidate. With a slacking of hostilities, Ormus finally had time to think. St. Cuthbert had graced him with righteous powers, a powerful fortress, and loyal followers—but what would he do with these boons now that the crusade was over?

The Order Is Born

Ormus's thoughts returned to the defeated warlord, who had been languishing in prison for the length of the crusade. Ormus interviewed the former warlord and determined that the man was in fact telling the truth. He had been a worshiper of St. Cuthbert until he was seduced by a devil and turned to evil. This was not the first time Ormus had heard this story, nor the first case of diabolic influence in the Flanaess.

According to Canon Hazen and the church of Rao, all fiends had been banished from the Flanaess. Ormus, however, had his doubts and initiated an investigation. As he suspected, only the demons had been affected. Since Iuz used them in large numbers, their absence was obvious. When Canon Hazen affirmed that the other fiends had gone with the demons, no one doubted him. But now Ormus knew better. The devils were not only still in the Flanaess, they benefited from the widespread belief that they had been banished. Ormus knew he had to stop them.

Ormus proceeded to build an organization dedicated to rooting out diabolic influence across the Flanaess. He was able to build the skeleton of this organization quickly, and his prestige ensured that it grew rapidly. The church of St. Cuthbert was not exactly excited by the sudden emergence of the new order, but there was little it could do. Declaring a hero such as Ormus to be a heretic and persecuting his followers was obviously out of the question, so the church simply incorporated the new order into its organization and ensured that Ormus would report to the high priest.

The Order Today

It is now the year 591 CY, and l'Ordre de la Croix-Rose Veritas has flourished for the past four years. The order is based at l'Abbaye de la Croix Glorieuse in the Vesve Forest. It has spread to the Gran March, the Uleks, and the Urnsts, and has proved very popular among the followers of St. Cuthbert. The order has three public branches and one secret branch. The colors of each

branch also indicate the color of the robes they wear while in the monastery. All members wear the symbol of St. Cuthbert, from which the order gets its name, emblazoned on their robes.

La Croix-Vert

The Green Cross is made up of priests of St. Cuthbert; they run the order under the leadership of Ormus. The most powerful members of La Croix-Vert are the inquisitors, whose job it is to detect diabolic influence in the public at large. They have aroused a certain amount of resentment, especially among the Stars of the Church of St. Cuthbert, who see them as a threat to their authority. Ormus, of course, serves as grand master of the order as a whole—La Croix-Vert has its own leader, Master Gerbert of the Billet. An aging priest with a balding pate, Gerbert's stooped form belies a vigorous faith. He does his best to curb the excesses of the inquisitors, and acts as a liaison to the church of St. Cuthbert.

La Croix-Blanc

The White Cross is the military branch of the order. In battle its members wear white tabards embroidered with St. Cuthbert's symbol. Each monastery has a garrison of battle brothers from La Croix-Blanc; many of these are veterans from the crusade. The elite members of the White Cross are the devil slayers, who are trained to defeat devils in individual combat. Unlike the members of the garrison, the devil slayers tend to operate individually or in very small groups. Their master is a scarred veteran named Godfrey de Auber. A legendary campaigner, Godfrey's skill at strategy has saved the order from disaster on more than one occasion. The young warriors under Godfrey's command whisper that he went to Hell and fought his way free. If this is true, it's nothing that Godfrey talks about.

La Croix-Bleu

Although Ormus left the church of Rao behind, he did not abandon his belief in the usefulness of research and investigation. He therefore recruited wizards who specialized in the study of the diabolic. Although they are notorious for working in solitude, Ormus won them over through the resources of the order. These wizards, dubbed thaumaturgists (literally, miracle workers) to play up their association with the order,



were organized into the Blue Cross. While faith in St. Cuthbert was certainly a plus, Ormus did not require it of his wizards. Their skill and dedication to the cause were enough.

The master of La Croix-Bleu is an energetic war wizard named Simoni. A great bear of a man, Simoni looks more warrior than wizard. He fought the armies of Iuz for many years, and his fire spells saved the crusaders so often that they began to refer to him as Brimstone. Although there are better researchers among La Croix-Bleu, none other has the leadership talent and natural charisma of Simoni.

La Croix-Noir

Officially, the Black Cross does not exist. In fact, only the masters and a select few others within the order know of its existence. Founded just two years ago, La Croix-Noir was the brainchild of Godfrey de Auber. The master devil slayer convinced Ormus that the order needed a secret strike force to operate behind the scenes. Ormus was initially resistant, since such methods seemed dishonorable. But then, in the face of

Godfrey's continued arguments, Ormus realized he still sometimes thought like a priest of Rao. Enemies as evil as devils deserved neither honorable treatment nor mercy, he decreed, and he ordered the creation of the Black Cross on the spot.

Finding men with the right skills willing to join a religious order was more difficult than expected, but in the end an answer presented itself. Ilsa the Wolf, a notorious bandit and cutthroat, gave up her evil ways after an encounter with an inquisitor. She appeared at the gates of the monastery, asking to join the priesthood of St. Cuthbert. She was allowed to join the order and then watched carefully for several months. Once the masters were convinced that her conversion was genuine, Ormus sent for her. He asked her to use her skills in the service of the order, and she promised to do her best. She has since recruited a select group of thieves and dubbed them the Hellfighters. The other masters watch Ilsa and the Black Cross closely, but so far there has been no trouble. When stealth is required, members of La Croix-Noir stand ready.



Chapter 3: Spells and Magic

Wizards cannot leave well enough alone. This fact as well as anything explains their unhealthy fascination with devil summoning. Every would-be summoner thinks he is capable of outsmarting Hell, and that he needn't worry about the repercussions of dealing with devils. Hell is brimming with souls such as these.

This chapter focuses on spells and magical items that are concerned with devils and their homeland. All the spells that deal with the summoning of devils, with the exception of *ensnarement* (in the *Player's Handbook*), have been gathered here, and new spells have been added. Several magical items are also introduced.

Cacofiend

(Conjuration/Summoning)

Level: Wizard 7

Range: 10 feet

Components: V, S, M

Duration: Special

Casting Time: 1d8 hours

Area of Effect: 1 creature

Saving Throw: Special

This perilous spell summons a powerful fiend: a true tanar'ri, a greater baatezu, or a greater yugoloth. (*Cacofiend* isn't powerful enough to summon a unique fiend, and lesser sorts can't be summoned by this spell.)

The caster must know the true name of the creature he is summoning. If the caster is interrupted during the casting time, his spell fails. If an interruption occurs after the fiend appears, there is a 10% chance that the fiend can escape its boundaries and attack the wizard. This percentage chance is cumulative for each round of interruption. A fiend is entitled to a special saving throw against this spell: If a fiend rolls higher than the caster's level on 2d10, the summoning does not work. Failure can occur because the name used was not perfectly correct, or the named fiend is already imprisoned or dead; in either event, any future attempt to call the same fiend (using the same name) automatically fails.

A fiend summoned by this spell is most angry and vilely disposed. The caster must be warded and protected by a *protection from evil* spell, and the fiend must be confined within a magical diagram if the wizard wants to avoid being slain or carried off bodily. The summoned fiend can be coerced to perform some deed in one of three ways, as follows:

1) By threatening to cast a *spirit wrack* spell, the wizard can force the monster to swear an oath to follow a certain course of action, freeing the fiend only when the

creature completes the service. This method is extremely dangerous, for a fiend seizes on any minor error in such a bargain to spoil the desired outcome or to simply kill the summoner. Further, the fiend bears great hatred for the wizard after such forced obedience.

2) By offering tribute (blood and sacrifices), the summoner may convince the fiend to serve willingly. The caster is advised to have ample protection and power to defend himself, for the fiend might decide the offer is insufficient and not accept the offered bargain. Though the fiend must abide by a pledge, since its name is known, it must hold only to the word of the agreement, not the spirit. However, only evil wizards are likely to attempt such a bargain, and a summoned fiend might be favorably disposed toward such a character.

3) The summoned fiend can be the target of a *trap the soul* spell. In this case, the wizard does not speak with the creature or bargain for its service, although the fiend might be eager to reach an agreement with the wizard before being forced into imprisonment. Attempting to trap the fiend is risky only if proper precautions are ignored, for failure means only that the fiend escapes to its home plane. If trapped, however, the fiend remains imprisoned until the owner of the confining object breaks it and frees the creature, at which time the wizard must ask the fiend to perform a service before returning to the Lower Planes. If the person freeing the fiend fails to demand a service when the fiend asks what is required of it, the fiend is under no constraint not to slay its liberator on the spot. If a service is required, however, the creature must first do its best to perform the task and then must return to its home.

The fiend serves only for a limited duration unless it serves willingly. Any action that is impossible or requires more than a week to perform is 50% likely to free the fiend from its obligations. A liberated fiend may seek revenge against the caster, for the creature can remain on the plane to which it was summoned for up to two years. This spell is useless if cast on the home plane of the creature to be summoned.

The components of the spell include white wax, mandrake root, a bottle of red wine, a piece of parchment inscribed with the target's name, and an offering that would tempt a fiend.

Like *spirit wrack* (see below), this spell originated on Acheron and was created to add to the armies fighting



the conflicts there. Its use has spread throughout the planes, and is the bane of fiends that do not wish to be disturbed (which, obviously, is most of them).

Exorcise

(Abjuration)

Level: Cleric 4

Sphere: Necromantic

Range: 10 ft.

Components: V, S, M

Duration: Permanent

Casting Time: 1+ turns

Area of Effect: 1 creature
or object

Saving Throw: None

This spell negates possession of a creature or an object by any outside or supernatural force. This includes control of a creature by some force in an object, possession by a *magic jar* spell, demonic possession, *curses*, and even *charms*, for the *exorcise* spell is similar to a *dispel magic* spell. Furthermore, it affects a magical item if such is the object of the exorcism. Thus, a soul object of any type affected by a successful exorcism expels the life force contained, to inhabit the nearest material body wholly and completely.

The *exorcise* spell, once begun, cannot be interrupted, or else it is spoiled and useless. The base chance for success is 1% to 100% (roll percentile dice for each separate casting of the spell). After each turn of casting the dice are rolled, and if the base chance number or less is rolled, the spell is successful. If the result is higher than the base chance, the casting continues for 1 more turn. The base chance of success is modified by 1% for each level of difference between the priest's level of experience and the level of the possessor or the possessing magic. If the priest's level is higher, this number is a bonus, improving his chance of success; if his level is lower, this number is a penalty.

The material components for this spell are the holy symbol of the priest and holy water (or unholy symbol and unholy water, in the case of evil priests). A religious artifact or relic can increase the chance of success by from 1% to 50%, according to its power.

Major Pact

(Abjuration)

Level: Wizard 5

Range: Special

Duration: Special

Area of Effect: Caster and
1 devil

Components: V, S, M

Casting Time: 2+ turns

Saving Throw: None

Major pact is a more serious version of *minor pact* (see below). The basic method is the same, but a *major pact* creates a long-term relationship between a devil and the spellcaster. This is usually a patron-client relationship, with the wizard agreeing to act as the devil's agent in return for specified favors. The devil is likely to try to wriggle out of the agreement, but it may use the mortal for a long time before doing so. Again, the bargaining process is quite important, and should be roleplayed. Writing out the imaginary contract could be fun for the DM and the player, and useful for later roleplaying.

The terms of a *major pact* usually last for one to five years, though longer pacts are possible. Many devils serving under a *major pact* strictly limit the number of times they can be summoned during this period.

The material components for this spell are a vellum scroll worth 100 gp, ink made of dragon blood (250 gp), and a quill from a cockatrice (500 gp).

Minor Pact

(Abjuration)

Level: Wizard 3

Range: Special

Duration: Special

Area of Effect: Caster and
1 devil

Components: V, S, M

Casting Time: 3+ rounds

Saving Throw: None

This spell is a ritualized means to make bargains with devils. The wizard begins by opening up a magical connection between herself and the target devil, who must already be present (likely at the behest of a summoning spell). This takes 1 round, and involves the wizard calling down dreadful curses on those who break the pact. Once the connection is established, the bargaining can begin. This process must be roleplayed, and it is up to the player and the DM to come up with an actual agreement. The bargaining can take as little as 1 round or as much as several hours. Once an agreement has been settled on, the wizard seals the spell, which takes 1 round.

The *minor pact* is a temporary agreement. The wizard can bargain for one task, which should not take the devil longer than one week to complete. A common task is the protection of the wizard for the length of a particular journey. The devil does not travel with the wizard, but can be summoned by an appropriate spell at any point during the specified time. It's up to the DM to decide what is a proper task.

Devils must live up to the letter of an agreement, but they are masters of deception. For more information on



dealing with devils, and what they want from mortals, see Chapter 1.

The material components are a scroll of fine vellum (worth 50 gp), ink made with the blood of a snake (10 gp), and a quill.

Native Item

(Enchantment/Charm)

Level: Wizard 4

Range: Touch

Duration: 1 turn/level

Area of Effect: 1 magical item

Components: V, S, M

Casting Time: 4

Saving Throw: None

When magical items are taken from their plane of creation, they often lose some of their potency. Those particularly affected are the items with "plusses," such as magical weapons, armor, and *rings* or *cloaks of protection*. This spell temporarily and artificially restores one item so that it functions as if it were on its home plane.

If a single character has in his possession more than one item with this spell cast upon it, there is a 10% chance (cumulative per item) that a backlash of planar energy inflicts 6d6 points of damage on the person who holds the items. Also, there is a 20% chance that each item will be drawn back to its plane of origin (check for each item separately). This check is made each time a character adds another item with this spell cast on it to his possessions.

To cast *native item*, the wizard rubs the magical item with the material component: a bit of soil or water (or the closest equivalent) from the item's plane of origin.



6,000 gp for all supplies. If the outer-planar creature is present, the caster can begin the actual incantation. During each round of reading, the target has a 25% cumulative chance to concede without any inducements.

It takes 3 rounds to verbalize the spell. When the caster begins reading the document, the target creature becomes immobile unless it makes its magic resistance roll. If the roll succeeds, the monster is nevertheless wracked with pain and is likely to retreat to its own plane if it can. Regardless of the roll's result, the target is powerless to attack the wizard while he reads the spell. Reading the first part takes 1 round, with the target's discomfort increasing. During the second round, the creature loses 1 hit point per Hit Die. At the end of this round, the target is in extreme pain. The third and final round of the reading reduces the creature's remaining hit points by 50%, causes horrible pain, and exiles the creature to its home plane—imprisoned in pain for a number of years equal to the caster's level.

Target creatures become the sworn foes of these wizards—a fact few spellcasters care to contend with. Most wizards are likely to create the document and use it as a

Spirit Wrack

(Abjuration, Evocation)

Level: Wizard 6

Range: 10 feet+10 feet/level

Duration: Special

Area of Effect: Special

Components: V, M

Casting Time: Special

Saving Throw: Special

A *spirit wrack* spell is a very strong protection and punishment spell against the high-up creatures of the nether planes. In order to employ the magic, the spellcaster must know the true name of the target of the spell. Prior to actually uttering this spell, the wizard must prepare an illuminated sheet of vellum, carefully inscribing the spell and the target's name. He must use special inks made from powdered rubies and the ichor of a slain tanar'ri, then ornament the vellum with gold leaf. This preparation requires 8 to 32 (1d4 × 8) hours and costs



threat to force the creature into submission rather than actually cast or finish the spell. This spell is only of limited use on the fiend's home plane.

Spirit wrack is said to have originated on the plane of Acheron, where it's used to coerce fiends into the eternal warfare there. To the dismay of many fiends, it has become much more widely known, even making its way to the Prime Material Plane. Wizards use this spell as a tool in making bargains with fiends—deals that might actually stick. Even the threat of the document can sometimes intimidate a fiend, but woe to those wizards who try such a bluff and fail.

Summon Least Baatezu

(Conjuration/Summoning)

Level: Wizard 3

Range: Special

Duration: 1 rd. + 1 rd./level

Area of Effect: 30-yd. radius

Components: V, S, M

Casting Time: 4

Saving Throw: None

This spell is a specialized version of *monster summoning I* that calls forth the lowest forms of devilkind. Least baatezu—lemures and nupperibos—are mindless creatures that form the bulk of the rank-and-file troops of the armies of Hell. While they can be summoned, they cannot be bargained with. They simply lack the mental capacity to communicate. Like the subjects of other *monster summoning* spells, least baatezu need only be pointed toward a foe and they will attack relentlessly.

The spell summons 2d4 lemures or 2d6 nupperibos (caster's choice). The caster can command them to attack a particular foe or group of foes. The baatezu attack the indicated foe(s) until they are killed or the spell's duration ends. If the specified foes are killed and the spell is still active, the baatezu attack the creatures closest to them—which could be the caster and his allies.

The material component of *summon least baatezu* is a freshly killed animal.

Summon Lesser Baatezu

(Conjuration/Summoning)

Level: Wizard 4

Range: 5 yards

Duration: 1d6 turns

Area of Effect: 1 creature

Components: V, S, M

Casting Time: 1d8 turns

Saving Throw: None

This spell summons up a lesser devil from the depths of Hell. The wizard must know the true name of the devil being summoned (access to true names is up to the

DM). Baatezu torn to the Prime Material Plane are usually not happy about it, so the wizard must chalk a warding diagram around him and cast a *protection from evil* spell before the casting begins. Wizards not protected in this way will be immediately attacked by the summoned devil.

Scrolls of this spell are often found with the name of a devil as part of the spell. A wizard can substitute a true name he has researched, or try his luck with the name supplied by the copyist. Those using the scroll as is should roll 1d20 and consult the list below:

1–6: Name is incorrect. No devil is summoned.

7–9: Named devil has been demoted to lemure status.

While the lemure does appear when summoned, it is mindless and cannot bargain.

10–11: Black abishai

12: Green abishai

13: Red abishai

14: Spinagon

15: Osyluth

16: Barbazu

17: Erinyes

18: Kocrachon

19: Hamatula

20: Named devil has been promoted. Roll 1d20 again.

On 1–10, an amnizu is summoned; 11–17 summons a gelugon, while 18–20 summons a pit fiend.

Once the devil is summoned, the wizard has 1d6 turns to conduct his business. At the end of the duration, the devil returns to Hell.

The material components of *summon lesser baatezu* are 50 gp worth of incense, a calf or goat to sacrifice, and a ritual dagger.

True Name

(Alteration, Enchantment)

Level: Wizard 7

Range: 30 feet

Duration: Special

Area of Effect: 1 creature

Components: V, S

Casting Time: Special

Saving Throw: Neg.

True name grants a wizard great power over any living being that has a name, generic or individual, known to the caster. Naturally, most true names aren't known, even by the creatures themselves, for the common names of most beings aren't their true and secret names. True names are discovered through hard work, spying, extensive use of *legend lore*, and diligent sagecraft.



Casting a *true name* spell requires the wizard to call out the true name of the subject and then begin reciting a verse that describes the nature and history of the subject. This activity has a casting time of 3. Thereafter, in rhyming verse, the caster must describe the desired result of the spell. The results are variable and have varying additional casting times, as noted below.

1) *Multiple suggestion*: The verses of the rhyme contain from one to four *suggestion* spells, each treated as a separate spell. Each verse (*suggestion*) requires a casting time of 1 to recite.

2) *Weakness and surrender*: Each subsequent verse reduces the subject's attack rolls, damage rolls, and saving throws by 1. It also reduces magic resistance by 5%. With each verse, the target must save vs. paralyzation or meekly surrender. (Once a fiend fails a save, no further saves are necessary.) The meekness lasts as does a *charm person* spell.

3) *Polymorph*: The verses transform the subject, just as if *polymorph other* had been cast. No System Shock roll is required. The number of verses and the casting time vary, depending on the degree of change:

mineral to animal = 10 verses
mineral to vegetable = 9 verses
vegetable to animal = 8 verses
animal to animal = 4 verses
vegetable to vegetable = 3 verses
mineral to mineral = 2 verses

The subject returns to its natural form in time; the spell lasts for 6 turns per level of the caster, minus 1 turn for every verse required for the transformation.

4) *Transport*: The target is subjected to *teleport without error*. The number of verses necessary depends on the destination:

same plane = 5 verses
one plane removed = 6 verses
two planes removed = 7 verses
three planes removed = 8 verses

Greater distances are not possible.

5) *Domination*: The subject is allowed a single save. If it is unsuccessful, the target must serve the caster to the best of its ability for a single day. If the target is required to perform an act highly against its code of ethics, the subject is allowed another save. Every failed save means that its next save is at a cumulative -1 penalty. A creature under domination is aware of what its body is doing, but is helpless to stop it. Failure to make the saving throw doesn't affect the victim's alignment in any way, but most good creatures will want to atone for any atrocities committed.

If the subject of *true name* is willing, it makes no saving throw or magic resistance roll. If the caster is interrupted during the casting of the spell, the magic fails and the spell is lost. The would-be victim is then free to act as it wishes. Most wizards using this spell make sure that they have plenty of guards against interruption. It's always a good idea to used this spell while the subject is restrained.

This spell is among those enchantments on which the basic premises of law-based magic rests.

Magical Items

The following section details magical items related to Hell. Some are used by its denizens, others by its foes. When using these items, remember that it is important to specify the item's plane of origin since they are affected by the peculiarities of planar relations. See Chapter 6 for more information.

Agrippa

An *agrippa* is a blasphemous tome that purports to hold within it the secret of summoning devils and other evil spirits. It is usually at least 5 feet tall, and has pages made of human skin. Said to hold the heat and fury of hellfire in its pages, an *agrippa* is a potent magical item that can cause madness and death.

The secret of the *agrippa* is that a devil lies bound within it. This devil seeks a mortal of lawful evil alignment to become its keeper. Any character of different alignment who even touches the *agrippa* takes 2d12 points of damage from searing fire (half if a saving throw vs. spell is made). If the offender is a spellcaster, he must make an additional save vs. spell or become *feebleminded* (as per the 5th-level wizard spell).

Should a spellcaster of lawful evil alignment touch the book, the bound devil will take the opportunity to offer its services. The devil offers spells of summoning and, more important, the true names of many important devils in Hell. When examined, the book is found to contain an enormous list of names, but most of them are incorrect or out of date. Nonetheless, many wizards succumb to this temptation and bring the *agrippa* home with them. Due to the power of the book, an *agrippa* is usually kept suspended from the ceiling in chains.

It is up to the DM to determine how many real true names are listed in an *agrippa*, but 2-5 (1d4+1) is a reasonable number. These names are buried among hundreds of others, however, making their detection difficult.



A wizard who simply picks one at random has a 1% chance of picking an authentic true name. *Agrippas* also usually contain versions of such spells as *cacofield*, *spirit wrack*, and *true name*.

An *agrippa* becomes strangely attached to its keeper. Should he or she ever die, the *agrippa* has a 50% chance of lashing out at the friends or loved ones of the deceased. Any appropriate target within 5 miles of the *agrippa* must save vs. spell or be affected by *cause disease* or *bestow curse* (the 3rd-level cleric spells). The DM chooses which spell affects which victim, as well as the potency of the disease.

Amulet of Faith

Amulets of faith are found among the followers of crusading deities such as St. Cuthbert. They are made of sapphire, usually in the shape of the god's holy symbol. These items are never given to those not of the church.

The wearer of an *amulet of faith* gains a +2 bonus to all saving throws vs. spells and spell-like abilities used by devils. The *amulet* also provides immunity to possession by a mezzikim (see Chapter 7).

Axe of Biting

An *axe of biting* is a diabolic weapon forged in Hell. A few of these weapons have made their way to the Prime Material Plane, either as war booty or gifts for agents of the infernal.

These axes are made from the bones of creatures from the Lower Planes. Each axe is carved from a single piece of bone, engraved with dark runes, and soaked in blood. The axe head bristles with razor-sharp teeth, which chew through the armor and flesh of opponents with ease. A weapon of evil, an *axe of biting* cannot be wielded by those of neutral or good alignment.

The *axe of biting* is a *battle axe +3* that inflicts 1d8+1/1d10+1 damage. If it hits an opponent using a shield of any kind, the shield must make a saving throw of 15 or be destroyed by the axe's chewing teeth. Magical shields receive their plus as a bonus to the saving throw.

Crossbow of Devil Slaying

This specially enchanted crossbow is +1 to hit and inflicts +4 damage vs. devils. Bolts fired from the crossbow can hit any devil, regardless of how impervious they are to other magical weapons.



Scourge of Delight

The *scourge of delight* is a wicked weapon used by the forces of Hell. Made of the cured skin of tanar'ri slain in the Blood War, it is a whip with as many as a dozen tails, each embedded with hooked barbs that tear the flesh. The *scourge* provides a +2 bonus to hit and to damage, but its true power is more subtle. When a target is hit with the *scourge of delight*, he must save vs. spell to resist its effects. If the save is failed, the victim suddenly feels invigorated, despite his horrific wounds. From then on, the victim derives pleasure from each wound inflicted on him and actively seeks to receive more wounds (from any weapon, not just the *scourge*). Players of characters hit by the *scourge* must tell the DM their characters' current hit points, and from this point forward the DM keeps track of them in secret. The victim never has any idea how wounded he is until he dies, and death is a sweet release. Healing spells of any kind (including potions) are horribly painful, and the victim will not submit to them if he has any choice. The magic of the *scourge* lasts until the victim receives a *remove curse*.



Chapter 4: The Nine Layers

Hell looks like an inverted mountain (an apt metaphor, as more than one commentator has mentioned). The plane consists of nine layers: Avernus, Dis, Minauros, Phlegethos, Stygia, Malbolge, Maladomini, Cania, and Nessus. The broadest part of the plane is the first layer of Avernus, and Hell comes to a tip on the ninth layer of Nessus. The farther down a traveler goes, the better his view of the layers above. The nine layers fit together like the pieces of a puzzle; each subsequent descent allows a traveler to see more of how the puzzle comes together.

The River Styx

The polluted waters of the River Styx flow throughout the Lower Planes. A dark counterpart to the River Oceanus, whose sweet waters flow across the Upper Planes, the River Styx runs with water that is putrid, black, and oily. Although rank, this water still tempts those suffering from thirst. Anyone who drinks or even touches the water of the Styx, however, must save vs. spell or suffer total amnesia of his or her past life (including class, alignment, and spells). Those who do save only lose their last day's worth of memories.

Although it usually only touches the topmost layers of each plane it visits, the river enters Hell in three places: Avernus, the first layer; Stygia, the fifth layer; and Nessus, the ninth. Like on the rest of the River Styx, the branches in Baator are plied by marraenoloths, the strange, skeletal boatmen who will carry anyone for the right price. However, few know that Styx enters Nessus, and the resident pit fiends slaughter anyone who approaches that lowest level without authorization.

The layer of Stygia is unique among the Lower Planes because the River Styx runs through it both ways. This has led some scholars to posit that Stygia is in fact the source of the great river. While no one knows if this is true, it is undeniable that the waters of the river in Stygia are even more potent than they are elsewhere. Any contact with the water forces a save vs. spell at -4. Those who fail forget everything they've ever learned and must make a second saving throw vs. paralyzation or lose their motor and speech skills. If the first saving throw is made, a year's worth of memories is still lost.

Getting In

The easiest way to get to Hell is to die with an alignment of lawful evil. The spirits of the dead are known as petitioners, and each one re-forms on the plane that corresponds to its alignment. Long ago the baatezu discovered that lawful evil petitioners could be made into lemures and nupperibos, the lowliest members of their race. It is for this reason that diabolic agents ply the Prime Material Plane tempting mortals into evil.

Most PCs have no interest in dying, going to Hell, and spending several millennia as a lemure (though those players up for a real roleplaying challenge are encouraged to go for it). Player characters are far more likely to see Hell as a place of adventure, an infinitely big dungeon with the most powerful monsters around. These characters will need to find a way into Hell if they are to have the adventures they crave. Luckily for them, they have several avenues to choose from.

The easiest way to get around the planes is through the use of *gates*. These are magical doors that lead from one plane to another (though some are only one-way). Each *gate* requires a key to activate it. Keys are sometimes specific items (a lotus from the Serenity Lake, for example) and sometimes a general class of items (any flower, for instance). *Gates* are the most common way to travel between the planes, and planar hubs such as Sigil and the City of Glass are renowned for their multiplicity of gates. The problem with using *gates* to get into Hell is that a perpetual state of war exists between the baatezu and the tanar'ri. That being the case, the *gates* in Hell tend to be very well guarded.

The best route in is via a *gate* in the town of Ribcage in the Outlands. Those who wish to travel onward must gain entrance to the citadel of Lord Paracs, the ruler of Ribcage. Theoretically, travelers must have an official invitation from one of the Lords of the Nine to pass through the Cursed Gate. Luckily, Paracs is a practical devil, and he can be bribed into providing an invitation (those who rely on its supposed protections are in for a rude surprise, however).

Another option is the city of Sigil. However, the *gates* from Sigil to Baator are strange in that their endpoints constantly shift. Many have tried to establish a pattern of the *gates*' movement, but none have been able to do so. This means that those who travel to Hell have to find a different way out.



Higher-level characters are likely to have access to spells and magical items that make planar travel easier. The 5th-level cleric spell *plane shift* is the best option. The magical item *amulet of the planes* can also be useful, assuming that the plane it's good for is Baator.

Getting Out

Getting out is an altogether trickier proposition. *Gates* are heavily guarded by diabolic forces, who can always *gate* in assistance when needed. Gates that change location are difficult to locate. It's possible to spend years blundering around the landscape of Hell without stumbling across a portal out. Then there's the River Styx. It's more reliable, but only travels through the Lower Planes. You can get out of Hell, but is Acheron or the Abyss any better?

Most travelers discover that a good way to escape is to make a deal with a local. The righteous, of course, have problems with dealing with devils and usually refuse to do so. They also tend to stay in Hell longer than those with a more realistic outlook. If they get out at all, that is. . . .

As always, the traveler who comes prepared enjoys his trip the most. Groups with access to appropriate spells and magical items can leave when they choose, under their own terms. The only tricks are keeping the spellcasters alive and preventing the magical items from being stolen or destroyed.

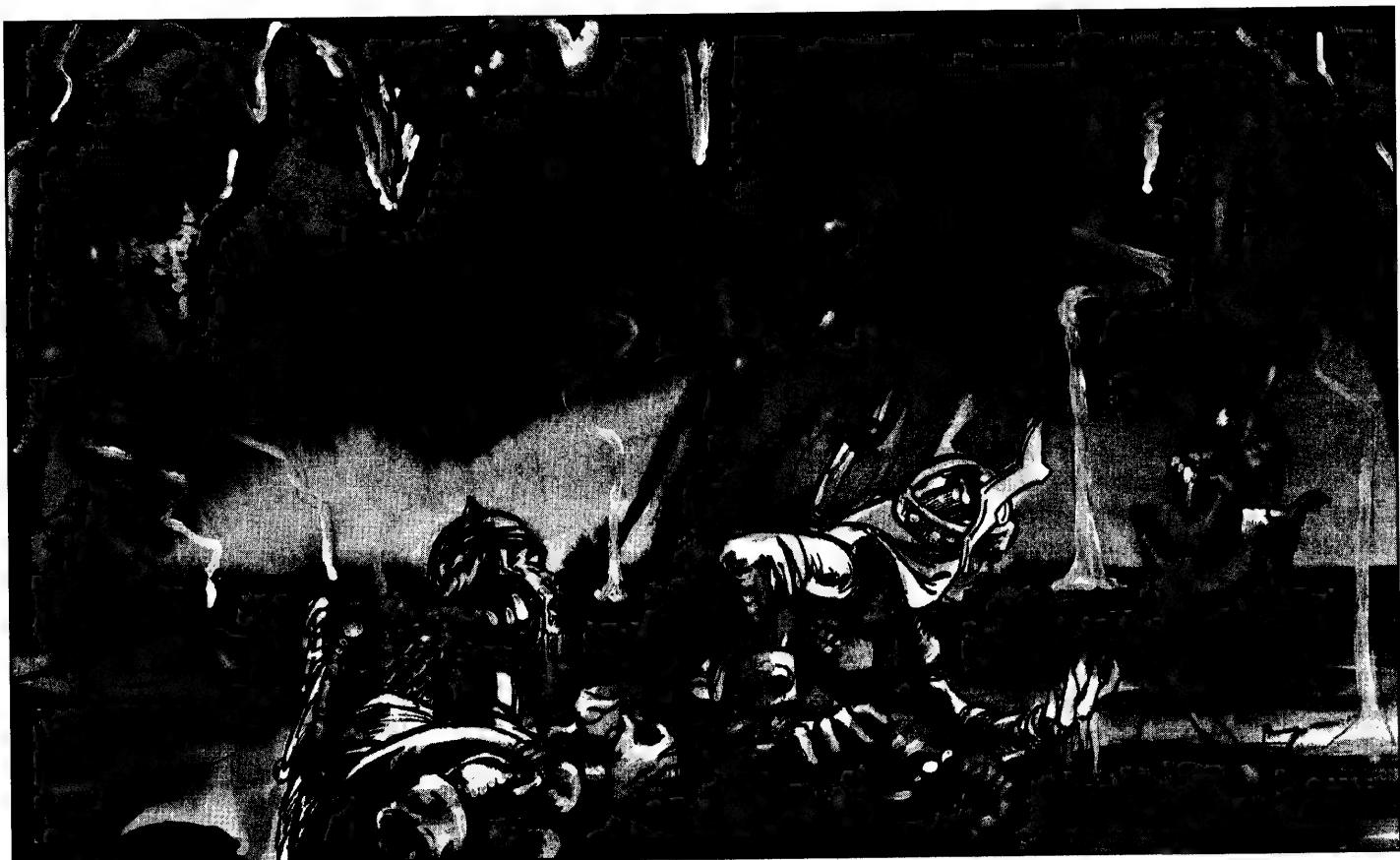
The Nine Layers

The following pages contain information on each of Hell's nine layers. These descriptions are generally physical, leaving politics and personalities for the next chapter. Each layer is detailed as follows:

Lord: The Lords of the Nine rule the nine layers of Hell. A layer's ruler is listed here, with detailed information available in the next chapter.

Resident Devils: This entry lists the most common types of devils encountered. This is not to say that other types of baatezu are never found here, only that they are more rare.

Other Denizens: A surprising number of nondevils live in Hell, including members of all the major humanoid





races. Particularly common races are listed here. The term "planar" is used in reference to members of typical races that make their home on the planes, including humans, elves, dwarves, gnomes, and halflings.

Important Locations: A quick list of the layer's most significant places.

Realms: Most layers are home to at least one deity. These powers have their own realms in which they call the shots, and which are not part of Hell proper. The power's name is given in parentheses following the name of its realm.

Description: Following the quick-reference information of the previous entries is a detailed description of the layer.

Rules: Most areas have some special rules that apply to travelers.

Location Descriptions: Each of the important locations identified earlier has a more detailed write-up at the end of the entry.

Layer 1: Avernus

Lord: Bel

Resident Devils: Abishai, lemures, nupperibos, spinagons

Other Denizens: Goblins, kobolds, dragons, imps

Important Locations: The Bronze Citadel; Darkspine; The

Maggot Pit; Tiamat's Lair

Realms: Draukari (Kurtulmak), Tiamat's Lair (Tiamat), the Peaceable Lands (Bargrivyek)

Avernus, the first layer of Hell, is the layer most frequently visited. Here, the mighty armies of the baatezu muster and train for the Blood War. Because the focus of this layer is the waging of war, Avernus is a dangerous place to visit. Many a traveler has *plane shifted* into the midst of a baatezu army and been torn to shreds in moments.

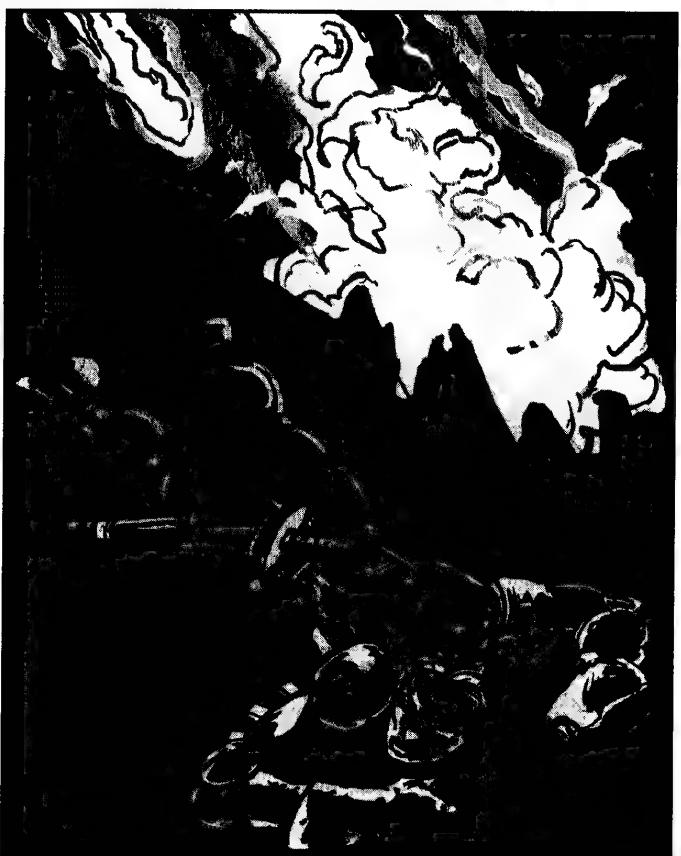
First-time visitors are sure to be impressed. Avernus certainly looks like Hell, with neither stars nor sun shining overhead. Instead, the entire layer is suffused with a bloodred light that never wavers or dims. Blood, in fact, is the leitmotif of Avernus. Consider that the Lake of Blood spills from the Stigmaris Mountains into the River of Blood, and thence through a series of streams and gulches into the River Styx. There are those who say that every scum-covered river, from trickle to torrent, is naught but the blood of Avernus's victims. In any other place, such poetic exaggeration would be cause for a smile. Here, it is grim reality.

Avernus is an endless wasteland of blasted, rock-strewn fields, broken up with jagged mountains and

treacherous foothills. The obsidian and quartz that protrudes from the earth could be beautiful in another place, but here only serve to cut and scrape the feet and legs of travelers. Even those sure of foot in such terrain must fear the fireballs that crisscross Avernus seemingly at random. Said to be an embodiment of the rage of Avernus's former lord, imprisoned by the pit fiend Bel long ago, these fireballs streak through the sky before exploding spectacularly on the blasted rock below.

Rules: Anyone who moves on the surface of Avernus at a pace faster than a brisk walk must make a Dexterity check after every round of movement in this fashion. Those who fail take 1d3 points of damage from a fall among the jagged rocks. The fireballs fly through the air at random. The DM should check once per hour for any group of PCs in Avernus—the group has a 5% chance to be hit by a 5d6 *fireball* (randomly determine which PC the attack is centered on; all PCs hit are entitled to saving throws for half damage). These *fireballs* cannot be dispelled or controlled, but are otherwise identical with the effect of the 3rd-level wizard spell.

The Bronze Citadel: This mighty fortress is Bel's center of power. Unlike the rest of the lords, Bel must give







much of his attention to the Blood War. Since Avernus would be the beachhead of any tanar'ri invasion, Bel is constantly adding to the defenses of the Bronze Citadel. Work gangs of lowly baatezu and wretched slaves continually build new walls and other fortifications. This has been going on for so long that the citadel covers hundreds of square miles of territory and features twelve concentric rings of walls, each bristling with war machines. In the center of these massive fortifications lies the original Bronze Citadel. It is here that Bel plans his military campaigns and holds court.

Darkspine: This place used to be one of the so-called gate towns of the Outlands. However, the baatezu of Avernus were able to pull the town into Hell, making Ribcage the new gate town to Baator. This process has been undertaken many times, resulting in a string of ruined former gate towns that stretches from Darkspine all the way to the River Styx. Most of the original inhabitants of Darkspine have fled or been slain. Little remains of the town. A few scavengers hang on among the ruins, and baatezu guards keep out the unwelcome.

The Maggot Pit: Blocking access to Tiamat's Lair (see below) is a huge crater easily a thousand feet across filled with ooze and writhing maggots. It is from this primordial soup that new lemures and nupperibos are born. The Maggot Pit is guarded by a red abishai named Arraka, who can *gate* in more devils in case of emergency. Arraka has been known to accept bribes in exchange for a safe flight over the Maggot Pit.

Tiamat's Lair: The Maggot Pit abuts a sheer rock wall that stretches across the plain and rises as far as the eye can see. A single cave mouth pierces the wall; this is the entrance to Tiamat's Lair. Here the Lady of Dragonkind guards the only gateway to the second layer of Hell. She is attended by her five consorts, the most powerful male great wyrms of each chromatic color (red, black, green, blue, and white). Those who make it to Tiamat's Lair have but three options: bargain, flee, or die.

Layer 2: Dis

Lord: Dispater

Resident Devils: Abishai, lemures, nupperibos, spinagons

Other Denizens: Shades, imps, planars

Important Locations: The Iron Tower; The Garden of Delights; Mentiri

Realms: Retreat of the Fallen (Druaga)

Dis is the name of both the layer and the great city at its heart. Scholars speculate as to whether there is really a

difference between the two, since the city seems infinite to those inside it. From the outside it seems simple enough; the city sits inside a great ring of mountains. However, those who do not follow the roads made of skulls never get any closer to the city. Those who don't mind treading on the skulls of the damned twist and turn among great spurs of blackened iron that thrust from the earth. These spurs get thicker closer to the city, and at a certain point they simply turn into enormous walls. Due to the strange spatial laws in effect, actually identifying this point is difficult. Some travelers walk deep inside the city before realizing they have arrived.

The city is, of course, full of devils. The focus here is far less military than on Avernus, and Dispater concentrates on making his city greater. Whereas Bel builds up the Bronze Citadel to make it more defensible, no one understands what logic guides Dispater's decisions. One week, work crews lay down metal plates, and the next they tear the plates up and lay down cobblestones. The only surety is that the petitioners that make up the work gangs suffer in horrid conditions, and that may well be the only point.

Interestingly enough, the City of Dis boasts neighborhoods friendly to humans and other planar races. These areas, founded by enterprising merchants, often mimic famous sections of cities on the Prime Material Plane. Although the food is bad and the heat is terrible, this is as close to catering to the tourist community as it gets in Hell. The folks who choose to live in Dis are not the sanest members of their races. Many become so desperate that only the hope of "one big score" keeps them from ending their lives.

Rules: The blackened iron walls of Dis smoke with incredible heat. Even a quick brush is enough to inflict an agonizing burn to unprotected skin. Many of the locals who aren't devils wear padded clothing and thick leather boots. Unprotected individuals take 1d6 damage from each contact, and the air is constantly rent with the cries of sizzling petitioners.

The Iron Tower: Dispater controls Dis from the Iron Tower, an enormous structure that dominates the rest of the city. The Iron Tower has even stranger properties than the city. Its form is constantly changing. One minute it's a squat building of ponderous bulk, the next it's a slender tower shooting toward Avernus. In addition, the tower is visible from every part of the city, and it always seems to be just beyond the next row of buildings. Baatezu can simply *teleport* to the tower, but others can trek for days and never reach their destination. If there is a secret to gaining entry, few mortals know it.



The Garden of Delights: Behind tall walls of sandstone lies the Garden of Delights. It seems like an oasis of pleasure amid the oppressive heat of Dis. Beautiful women stand at the gates, ready to collect an exorbitant entry fee from would-be patrons. Inside, pleasures of the flesh are readily available, as are refreshing beverages and sumptuous meals. However, the garden is nothing but the illusion of a bound efreet putting in its 1,001 days of service to a diabolic master. While all the customers' needs seem to be met, in fact they are eating and drinking nothing at all. Due to the nature of Dis, this fact only becomes apparent when the Garden is left behind. Many a patron has starved to death amid the illusion of grand feasts and rivers of wine.

Mentiri: Mentiri is a prison deep in the heart of Dis. Mortals caught trying to sneak into Hell, as well as those captured in the Blood War, are brought here. The inmates are a strange mix of devoted crusaders, greedy thieves, mercenary sell-swords, and gullible adventurers. The only thing they have in common is that they broke the laws of Hell in one way or another. Mentiri has a reputation as a place of horror and torture. The truth is far more insidious. Mentiri does not just want to make its prisoners pay, it wants to make them pay for all time. To achieve this end, the prison "reforms" the inmates by manipulating them into changing their alignment to lawful evil. This is done by various methods, the most popular of which uses *polymorphed* devils to sow discord among the prisoners and tempt them into evil. Once properly reformed, the prisoners are truly damned. When they die, they will remain in Hell and spend millennia as mindless lemures and nupperibos. Only then will their debt to Hellish society be paid.

Layer 3: Minauros

Lord: Mammon (aka Minauros)

Resident Devils: Hamatula, lemures, nupperibos, spinagons

Other Denizens: Planars

Important Locations: Jangling Hiter

Realms: Aeaea (Hecate)

Under the leaden skies of Minauros lies an endless mire with the stench of a cesspool. Rain pours down with the sound of a thousand drums, accompanied by icy sleet that freezes travelers and leaves behind an oily residue. Those who want to avoid the skin-flaying fury of the jagged hail can only find relief in the city of Minauros itself.

The city is known as Minauros the Sinking, and for good reason. Despite its enormous size and longevity, the city loses a little ground to the frigid mud every year. This process has been going on for millennia, and the baatezu seem unable to stop it. Work parties scour the layer for usable stone, which is used to shore up as much of the city as possible. To mortals the problem seems slight, but to immortal devils it is acute. In only a few more millennia, the city could be enveloped. Some say that the original city sank long ago, and the new buildings are simply built on top of the ruins of the old. So far, no one has been willing to swim deep enough into the fetid muck to see what really lies below.

Despite its impossibly huge size, Minauros the Sinking does not take up the entirety of the layer. Some volcanic mountains are nearby, from which work parties scavenge stone for the city. There are also several communities made up of runaway slaves. While many of the members of these groups have taken to calling their dwellings a city, the truth is that most of them live in wretched hovels. The hamatula are very active here, hunting down escaped slaves and petitioners trying to avoid fighting in the Blood War.

Rules: Flying is the fastest way to travel, though the storms are still quite dangerous. Those forced to slog their way through the muck travel at only half their normal rate, and must be careful to avoid sinkholes and other hidden dangers. When storms rage, movement is reduced to one-quarter of normal, and anyone unfortunate enough to be outside during a hailstorm takes 1d4 points of damage per turn (an average storm lasts for 2d12 turns).

Jangling Hiter: Also known as the City of Chains, Jangling Hiter solves the problem of Minauros in an interesting way. In order to avoid sinking into the mud, the entire city is hanging by and constructed of chains. Huge links of slime-covered chain stretch high into the sky and disappear into the clouds. No one knows what the chains are anchored to, or how the city came to exist. Unfortunately, chains do not provide the best cover from the elements, and they can only protect visitors and inhabitants partially. Nonetheless, the city's denizens like to carry on as if Jangling Hiter were a normal city. It's divided into a Fiend Quarter, a Merchant Quarter, and a Visitors' Quarter. The Merchant Quarter is the safest part of the city for visitors, since merchants bring things of value to the city. The Visitors' Quarter is known by the locals as the Meat Quarter and is best avoided.



Layer 4: Phlegethos

Lord: Lady Fierana, Archduke Belial (corulers)

Resident Devils: Hamatula, cornugons, spinagons

Other Denizens: Hell hounds, imps

Important Locations: The Pit of Flame

Realms: The Jealous Heart (Inanna)

When common people think of Hell, they're really thinking of Phlegethos. This is the layer with the lakes of fire, the rivers of molten lava, and the heat antithetical to most forms of life. Phlegethos exists to burn, and the flame is nearly sentient. Those who come to Phlegethos uninvited find that the fire seeks them out, bending quite unnaturally and scorching without mercy.

The only known city on Phlegethos is Abriymoch. Built inside an active volcano and surrounded by a lake of lava, Abriymoch is a heinous mishmash of magma, obsidian, and crystal. The city is ruled by a pit fiend named Gazra from a castle of crystal statues. He commands 5,000 hamatula and is responsible for the security of the first four levels of Hell. The hamatula are particularly active on the third and fourth layers, nabbing intruders and bringing them back to Abriymoch and imprisoning them under the city. No mortal has ever escaped from the dungeons of the city, and few last long in any case. Gazra's hamatula also hunt for deserters from the baatezu armies, and watch for signs of corruption among its officer corps.

Due to the hostile conditions and frequent patrols, few strangers come to Phlegethos. Most of those who do are burned to death or are killed by zealous guardsmen. Unlike the devils of the upper levels, the hamatula are not susceptible to bribery. They do not negotiate, nor do they show pity.

Rules: The environment of Phlegethos is so deadly that those who come here without magical protection from fire take 1d6+4 points of damage per round until they succumb. No amount of hit points can save a character from endless fire, an air temperature hot enough to char meat, and bubbling pools of magma.

The Pit of Flame: The pit is a place of punishment and purification for devils. Sitting at the center of Phlegethos, the pit is a huge lake of boiling filth that projects columns of searing white flame upward more than a hundred feet. This is not normal fire, which baatezu are immune to, but some kind of energy drawn from the nature of Hell itself. Osyluths can instantly deposit any devil except a pit fiend into the

pit for breaking Baatoran law. However, many devils voluntarily enter the flames, for they are said to give strength to those who can endure their torments. Nine companies of cornugons guard the Pit of Flame, making sure that no one leaves until their time is up.

Layer 5: Stygia

Lord: Prince Levistus

Resident Devils: Abishai, amnizu, erinyes, spinagons

Other Denizens: Planars

Important Locations: Tantlin, the City of Ice; the Tomb of Levistus

Realms: Ankhwugaht (Set), Sheyruushk (Sekolah), the Steadfast Chill (Kriesha)

Stygia is a frozen sea, churning with ice floes and gargantuan icebergs. The River Styx flows through the midst of Stygia and gives the layer its name. It's strange to think of a river running through an ocean, but that's exactly what happens here. The black water of the Styx winds its way across the frozen white landscape of Stygia like a malevolent serpent. The Styx flows fast enough to avoid freezing, so communities tend to cluster near its banks. While its water is dangerous to drink, the Styx does provide easy transportation about Stygia.

Life above the frozen sea is contained on ice floes that are large enough to support cities and castles. Nearly all of these burgs are controlled by the amnizu, who are charged with the defense of Stygia. While it's a great boon, the River Styx also provides a handy avenue of attack, and it's the job of the amnizu job to ensure that enemies don't use the river to mount an invasion. Several cities populated by planars lie along the river and survive by trading.

The frozen ocean itself is largely a mystery. It's assumed that some beings live beneath its surface, but no one wants to speculate in detail. It is a known fact that the realm of Sekolah, the bestial deity of the sahuagin, lies beneath the ice. This in itself is reason enough to stay away. Rumors of ancient tentacled gods trapped beneath the ice are common, but apocryphal, at least as far as anyone can tell. . . .

Rules: The skies of Stygia are full of lightning. The constant flashes illuminate the layer, but make flying nearly impossible. Any flyer with a maneuverability class poorer than B has a 50% chance of being struck by lightning each turn it's in the sky. Those hit take 5d6 damage (half if a save vs. spell is made).



Tantlin, the City of Ice: Tantlin is the greatest city of Stygia. The city is run as some sort of demented social experiment by a nameless pit fiend, whose only law is that the strong should survive. Where she appears, none survive. Luckily, Prince Levistus seems to keep her busy, so her outbursts are the exception rather than the rule. Really, the city has no government. It is run by gangs of devils and planars, each of which has staked out a section of town. By unspoken agreement, the gangs spare those crucial to the prosperity of the city (such as merchants and work crews). Other than that, anything goes, and gang fights occur with amazing regularity. Visitors who insist on choosing sides had best choose wisely.

The Tomb of Levistus: The ruler of Stygia, Prince Levistus, lies trapped inside a great iceberg known as the Tomb of Levistus. Although he is frozen in the ice, Levistus is fully aware and controls his layer directly. The tomb is said to be near Tantlin, but no one knows its location for sure. Rumor has it that those who dig Levistus out of the ice will have complete control over the prince.

Layer 6: Malbolge

Lord: Malagard, the Hag Countess

Resident Devils: Barbazu, gelugons, spinagons

Other Denizens: Unknown

Important Locations: The Copper Fortresses

Realms: None

Also known as the Crushing Lands, Malbolge is perhaps the most treacherous layer of Hell. Basically an infinite slope, Malbolge has no horizontal planes at all, which makes building quite difficult. Boulders continually careen downslope, although no one knows where they come from. These jagged rocks shift and roll, sometimes settling briefly but always moving on. Floating amid the smaller boulders are huge "islands" of stone. These larger rocks tend to be more stable, but even they are not anchored in the bedrock. Those few cities built on top of such boulders have all been destroyed when their bases rolled over during a particularly violent avalanche.

Although the rolling boulders and jagged rocks are quite perilous, the greatest danger on Malbolge is falling. Due to the treacherous slopes and uncertain footing,





it's possible to fall anywhere from 10 feet to 10,000 feet before smashing into stone. Inhospitable in the extreme, Malbolge is unpopular even among the baatezu. They at least have the advantage of *teleport* magic. Many travelers have no such luxury.

Occasionally, the boulders stand still long enough to form dark tunnels through the piles. It's said that a stable layer of bedrock lies beneath the shifting maelstrom, and that entrances to underground strongholds can be found if the searcher is lucky. The danger of exploring tunnels through the boulders is that they may shift again at any time. While shelter from other boulders is certainly desirable, anyone inside the tunnels can be crushed at any moment.

Rules: Traveling in this landscape is very difficult indeed, and movement is reduced to one-quarter of normal. A group led by someone with the Mountaineering proficiency can increase its rate to half of normal if a successful check is made. Each turn on Malbolge, there is a 20% chance of a boulder crashing through where PCs are located. Characters must save vs. breath weapon or take 8d6 damage (save for half). Each hour, the DM should check to see if a major avalanche occurs. The base chance for this is 15%, plus 5% for each boulder that rolled through the area in the past 10 turns. Those caught in an avalanche must save vs. breath weapon or take 12d6+12 damage (save for half).

The Copper Fortresses: The only known structures in Malbolge are the Copper Fortresses of Malagard, the Hag Countess. These small fortresses are built in the more stable areas, usually behind one of the large islands of stone. Even so, boulders constantly careen off their copper-plated walls, creating a furious racket. Malagard is said to travel in disguise from fortress to fortress, testing her subjects. Those who treat her badly are killed instantly, and their fortresses are razed.

Layer 7: Maladomini

Lord: Archduke Baalzebul (aka Triel the Fallen)

Resident Devils: Barbazu, cornugons, erinyes, lemures, spinagons

Other Denizens: None

Important Locations: Grenpoli, City of Diplomacy; Malagard

Realms: None

The watchword in Maladomini is decay, in both its physical and moral connotations. If ever Maladomini was beautiful, that time was long, long ago. Now it is a

scarred landscape of ruined cities, clogged canals, and lifeless tree stumps. The endless strip mines that dot Maladomini look like gaping wounds.

Archduke Baalzebul (a former archon from Mount Celestia also known as Triel the Fallen) rules over this nightmare landscape that is a fitting testimony of his own degeneracy. It is his crazed desire for a perfection he can never achieve that drives the endless labor of his subjects. Baalzebul has longed for a fitting city for his greatness for millennia. His subjects have built him city after city, but they are never good enough. Once a city is complete, Baalzebul judges it unworthy and then begins construction anew. Previous cities are often plundered for raw materials, which only hastens their ruination.

The old cities have become the homes of runaways, deserters, and creatures from other planes. Baalzebul occasionally sends units of his army through the cities to roust out the malcontents, which merely causes them to flee to a different city. Thanks to Baalzebul, they have many to choose from. The bravest of the malcontents flee to the tunnels beneath the cities, rather than escaping to a new city. Some say the original denizens of Baatezu still live under the streets of the old cities. All that's known for sure is that something is living down there, and it isn't friendly.

Rules: No particular rules govern Maladomini. The devils under the control of Triel are the real hazard.

Grenpoli, City of Diplomacy: Grenpoli at first appears to be the most civilized city in Hell. Weapons cannot be carried inside its walls, nor can offensive spells be cast. The residents seem friendly and open, and many races intermingle and carry on trade. However, this air of civility is just a facade. Beneath the surface is a brutal world of politics, treachery, and betrayal, all presided over by the cunning erinyes named Mysdemn. Those who violate her laws are killed without question or appeal. She sits at the center of a vast web of intrigue, and Grenpoli functions as a training ground for devils in the fine art of the deal. At a place known as the Political School, enterprising devils can learn about treachery and deception. Erinyes are found in the school in large numbers, since they need their wiles to seduce mortals on the Prime Material Plane.

Malagard: This is the city du jour of Triel the Fallen. Everyone agrees that it is the greatest city he's ever constructed. Nor does anyone doubt that it will shortly be abandoned by the crazed archduke. While he is in residence, work continues. In fact, the workers have been going slow in the final stages, sabotaging much of their own work so they won't have to start again soon. Triel



hasn't seemed to notice yet, but it's only a matter of time before he demands completion of the project.

Layer 8: Cania

Lord: Mephistopheles (aka Baron Molikroth)

Resident Devils: Gelugons, kochrachons

Other Denizens: None

Important Locations: The Citadel of Mephistar; Kintyre

Realms: None

Cania is a frozen wasteland, colder by far than frigid Stygia. Cyclopean mountains endlessly grind against colossal glaciers. Avalanches large enough to bury cities routinely reshape the landscape, overwhelming unprepared travelers in mere seconds. Cania is so inhospitable that even devils from the upper layers rarely come here. They leave it in the care of Mephistopheles, who broods in the Citadel of Mephistar and watches for agents of Prince Levistus.

The primary residents of Cania are gelugons, who are second in power and authority only to pit fiends. What the gelugons actually do down on the eighth layer is an open question, but weaker baatezu know better than to ask a gelugon directly. The place of the gelugons as the second-ranking type of devil is assured, but their role remains somewhat mysterious.

The one fact all devils know is that gelugons guard the only gate to Nessus, the ninth layer of Hell. To even reach the guards requires a descent into a glacial pit miles deep. Assuming it were even possible to beat so many gelugons on their home territory, it's then a swim of 1,001 fathoms through frozen slush to reach the portal to Nessus. In other words, no one gets to Nessus without the express permission of Asmodeus, the Dark Lord of Nessus.

Rules: No words can accurately describe how cold Cania really is. The mercilessly chill snuffs the life out of unprotected creatures in a matter of minutes. Like Phlegethos, Cania is an environment so harsh that magical protection is required to survive it. Those who arrive in Cania without warm clothing freeze to death in 1d4 minutes. Travelers lucky enough to have appropriate cold-weather clothing can look forward to 1d20 hours before they expire. The glaciers of Cania are said to be full of frozen corpses, some dating back thousands of years.

The Citadel of Mephistar: A number of bad poets have quipped that Cania is as cold as the heart of its lord, Mephistopheles. The fact that his citadel is warm and

inviting apparently escaped them. Mephistar, despite the fact that it is carved from the ice of the glacier Nargus, is one of the few hot spots in Cania. Huge clouds of steam erupt when its mighty doors are opened to admit visitors (a rare occasion, since most devils simply *teleport* in). The inside is abuzz with activity. The seemingly endless levels of the citadel house armies of devils loyal to Mephistopheles. Troops of defenders are ready to *teleport* anywhere on Cania at a moment's notice. The citadel proper houses Mephistopheles and his court, all of whom engage in the politics of power.

Kintyre: Many secrets lie under the ice of Cania, and first among them is the city of Kintyre. No one knows where the city came from or how it came to be buried under thousands of tons of ice, but its existence has been confirmed. A party of explorers bored into the ice deep enough so that the city could clearly be seen. Its style of architecture was strange, and no inhabitants were visible. No one has yet been able to dig down deep enough to actually investigate the ruins, but several enterprising individuals are trying to organize expeditions. Some say that where there is one, there are





bound to be others, and they want to search for other buried cities. Others say that if Mephistopheles is powerful enough to imprison cities in ice, then messing with his handiwork is a bad idea.

Layer 9: Nessus

Lord: Asmodeus, Dark Lord of Nessus

Resident Devils: Cornugons, pit fiends

Other Denizens: None

Important Locations: Malsheem

Realms: None

Very little is known about Nessus, and for good reason. The ninth layer is the bottom of the Pit and the endpoint of Asmodeus's fall. While the other layers are his domain, Nessus is his keep. This is the center of his power, a vast storehouse of secrets and lies.

The bottom of the Pit is a blasted land crisscrossed with trenches and rifts. These crevasses range in depth from a few hundred feet to thousands of miles. It's

possible to fall for hours before hitting the bottom. The deepest rift by far is known as the Serpent's Coil. Due to the overwhelming number of trenches in Nessus, the Serpent's Coil is not immediately obvious.

However, closer inspection reveals a rift that spirals in on itself over the course of hundreds of miles. About one mile wide, the Serpent's Coil descends roughly five miles to the very bottom of the Pit. Unbeknownst to the baatezu inhabitants of Nessus, the Serpent's Coil was formed by the plummeting body of Asmodeus at the end of his fall. His titanic form still rests at bottom of the rift. In other words, it's a mercy to those who fall into the rift that the descent kills them.

The wounds of Asmodeus have yet to heal. He continues to bleed slowly, his seeping vitae pooling among the rocks of the Serpent's Coil. Out of these pools, new devils are born every day. These devils, consisting of cornugons and pit fiends, are perfect specimens of their race. They have maximum hit points and are blindly loyal to Asmodeus. After so many years languishing in Nessus, Asmodeus has built up an army of incredible size. Should he break free from Baator, a horde of pit fiends and cornugons would follow in his wake.

Nessus is scoured by patrols of pit fiends and cornugons. They pay particular attention to the offshoot of the River Styx that dribbles into the Pit. Few know that the Styx penetrates so deeply into Nessus, and the pit fiends make sure that those who blunder onto the ninth layer never return. Anyone caught without authorization on Nessus is slain without question.

The armies of Nessus are Asmodeus's personal troops. They are not involved in the Blood War or the struggles of the other Lords. They are so tightly controlled by Asmodeus that they can only *teleport* out of Nessus with his permission (though they *teleport* around Nessus freely). Similarly, devils from the upper layers (including the lords and the Dark Eight) can only *teleport* in when invited by the Lord of Lies. Unauthorized *teleport* travel in either direction simply does not work.

Rules: No special rules are in effect in Nessus. (Just being here without the permission of its ruler is automatically fatal.)

Malsheem: Asmodeus's army is headquartered at the citadel of Malsheem. This structure is the largest citadel in the Outer Planes, stretching hundreds of miles in every direction. Sitting at the bottom of a deep trench, Malsheem is big enough to house millions of devils, and miles of tunnels have been dug out of the walls of the rift to make room for more. Unmappable, Malsheem is so vast that only Asmodeus knows all its secrets.





Chapter 5: Personalities

This chapter details the most important personalities in Hell, including prominent members of the baatezu nobility. The bulk of the chapter is given over to the Lords of the Nine and the Dark Lord of Nessus himself, Asmodeus.

Lords of the Nine

The Lords of the Nine are devils of incredible power. While many gods have a domain to rule, each lord has an entire layer of Hell under his or her command. Despite this power and prestige, the lords are not gods—at least, the lords of the first eight layers are not. Asmodeus is a special case; he is dealt with at the end of this chapter. For the purpose of the following discussion, “the lords” refers to the lords of the first eight layers.

The nature of the lords is a topic of continued discussion throughout the planes. While they are obviously not powers in the traditional sense (after all, they have no mortal followers), they seem to have near total control over entire layers of Hell. Some scholars think it's only a matter of time before the lords become true powers, while others think they belong to a separate category of higher power altogether. The truth is, the lords themselves don't even know the answers to these questions. Some of them think they know, but only Asmodeus understands the true state of affairs.

Asmodeus is the Dark Lord of Nessus, but few understand what that status really means. Since he controls the ninth layer, he is usually (and mistakenly) lumped together with the other lords, and is assumed to have powers similar to those of his cohorts. In fact, the lords derive their power from Asmodeus. He chooses who will rule each layer, and invests each of the rulers with some of his essence. This allows them to control and manipulate their home layers. It also has a tendency to convince the lords that they are more important than they really are. What Asmodeus gives, he can also take away. As his treatment of Geryon proves (see below), he can take away a lordship at any time and for any reason.

The Reckoning

The politics of the current day were shaped by an event known as the Reckoning of Hell, or sometimes just the Reckoning. This event was the culmination of thou-

sands of years of politicking and backstabbing that recast the landscape of Hell into its current form.

In the early days of Hell, the lords were much more blatant in the prosecution of their internecine warfare. Armies crossed from layer to layer with alarming regularity, allowing the tanar'ri to rack up some impressive victories in the Blood War. Two main power blocs existed among the lords. Leading one faction was Mephistopheles, allied with Dispater, Mammon, and Geryon. Opposing them was Baalzebul's faction, which included Moloch, Belial, and Zariel. Both Baalzebul and Mephistopheles believed that he needed to eliminate the other to gain enough power to challenge Asmodeus himself. With four lords lined up on each side, Asmodeus seemed to stand alone.

The Reckoning started on Avernus. Zariel had prepared an enormous army, supposedly to lead against the tanar'ri in the Blood War. At the last minute, she led this army into Dis instead and laid siege to the city itself. Exactly on cue, Moloch and Belial led armies into Stygia. These attacks took Mephistopheles by surprise, and the war went badly for his faction at first. Stubborn defense and a willingness to lose millions of devils to buy time allowed Mephistopheles to prepare a counter-stroke. When all was ready, Mephistopheles led his gelugon legions into Maladomini, while Mammon took his forces to relieve Dis. Zariel retreated to the first layer, while Baalzebul called for reinforcements to help him hold off the rampaging gelugons. The tide had turned.

At this point, the focus of the conflict shifted to Maladomini. The other offensives were abandoned, and each side poured troops into the seventh layer. Despite the horrendous casualties that had been suffered by both sides, the opposing armies were each millions strong. On a fateful day, the armies of Mephistopheles, Dispater, Mammon, and Geryon faced off against those of Baalzebul, Moloch, Belial, and Zariel. As the pit fiends whipped the troops into a battle frenzy, the leaders were already thinking about deposing Asmodeus and crowning a new king of Hell. Asmodeus, however, had other plans.

Unbeknownst to the other lords, Geryon had secretly remained loyal to Asmodeus. Geryon, with the help of the Dark Lord of Nessus, had infiltrated the ranks of both armies. As the two mammoth forces were about to clash, Geryon blew his mighty horn. On his signal, the pit fiend generals of all the armies turned on their mas-



ters, showing their ultimate loyalty to Asmodeus. All of the warring lords were overthrown by their own troops, and Asmodeus was the undisputed victor of the day.

Asmodeus proved yet again that he was impossible to second-guess when he reinstated most of the rebel lords nearly immediately. Those who had expected advancement over the heads of their fallen lords were disappointed, but the Dark Lord had his reasons for keeping all the lords in power. To his mind, he had taught them a lesson they would not forget, and he'd rather have enemies he knew about than those he did not. All of the rebellious lords were given their domains back, with the exception of Moloch (who had apparently offended Asmodeus in some other way). In a completely bewildering move, Geryon, the only lord who had remained loyal, was deposed and replaced with Prince Levistus. Asmodeus always has his reasons, but his throwing down of Geryon has yet to be explained.

Asmodeus did, however, reward the pit fiend generals who had shown their loyalty to him. To show them favor and take substantial power away from the lords, Asmodeus created the Dark Eight and gave them command over the

baatezu armies of the Blood War. While each of the lords retains a personal army, the enormous legions of earlier days are a thing of the past. The Dark Eight are completely loyal to Asmodeus, ensuring him dominion over the vast majority of the baatezu race.

Personality Statistics

The unique devils described in this chapter use a condensed form of the standard MONSTROUS MANUAL statistical presentation. In general, devils can be found on the specified layer of Hell, their frequency is very rare, they are organized into courts, they are active all the time, and their diet is something best not to contemplate. For treasure types, use Type H for a lord's palace or castle and Type Z for a lord's person. Lesser nobles and pit fiends use Types G and W.

All baatezu, including the nobles, share certain powers and invulnerabilities. These are given at the start of the Appendix. Unless otherwise noted, spell-like abilities are cast at the 20th level of effect.





Bel the Pit Fiend **Warlord of Avernus, Lord of the First**

Bel is perhaps the greatest success story of Hell. He climbed the ranks of devilkind until becoming a pit fiend. He then orchestrated the assassination of a pit fiend general and took over the position himself. As a general for the Dark Eight, Bel proved an exceptional warlord and a master of deception. In his most noted campaign, he seemingly betrayed Asmodeus and joined the *tanar'ri*. After convincing the *tanar'ri* of his loyalty, he led them into a long-prepared ambush that decimated the demonic armies. He then returned to Hell covered with glory, his star in the ascent.

As a reward, Bel was given command of all the armies of Avernus and became the right hand of Zariel, the original Lord of Avernus. Bel served Zariel faithfully for many centuries, concentrating his efforts on the Blood War as was proper. In time, Zariel came to trust her underling, and this was her undoing. In the most dramatic coup in the history of Hell, Bel turned Zariel's court against her and then overthrew the forlorn lord. By a means that has yet to be determined (but perhaps learned during his time among the *tanar'ri*), Bel was able to imprison Zariel and render her powerless. He then declared himself Lord of Avernus and prepared to repel the assaults that he was sure would follow.

Much to Bel's surprise, no ravening hordes swept into Avernus. Instead, Asmodeus sent Martinet, his constable, to meet with Bel. Martinet first congratulated Bel on his coup, praising his guile and his capacity for long-term planning. He then informed Bel that Asmodeus had decided not to "make him burn in the Pit of Flame for all eternity." Rather, Asmodeus would support Bel as lord, but only if he continued to fulfill his obligations to the Dark Eight. Bel, delighted that his treachery had found favor with the Dark Lord of Nessus, agreed to the terms immediately.

Bel soon learned why Asmodeus had chosen to support him. Although he was now a lord, Bel still had to lead the armies of the Dark Eight. The time spent attending to the Blood War prevented him from concentrating his efforts on the politics of the nobility. Furthermore, the older lords gave little respect to the pit fiend they considered an upstart. Among the baatezu nobility, he was often referred to as Bel the Pretender. In a stroke, Asmodeus had replaced a quarrelsome and conniving lord with a harried pit fiend with little support among the nobility.

Despite the difficulty of his position, Bel tries to do justice to both his positions. He has been slowly sucking

the power out of the imprisoned Zariel, and this has helped him consolidate his power on Avernus. He has made overtures to both Baalzebul and Mephistopheles, but neither trusts Bel due to his proven treachery. Bel's current policy is to support Asmodeus in the hopes of further advancement. To that end, he has inserted spies into the courts of the other lords and funnels information through Martinet to Asmodeus. While most of the information garnered isn't news to the Dark Lord, the effort has carried some favor with him.



Bel the Pit Fiend: AC -4; MV 15, fly 24; HD 20; hp 155; THAC0 1; #AT 3; Dmg 1d12+16; SA see below; SD +2 or better weapon to hit; MR 75%; SZ L (12' tall); ML fearless (19); Int genius (18); AL LE; XP 29,000.

Bel's favored weapon is a jagged-edged sword that emanates the fire of Hell. This weapon is +3, +5 vs. *tanar'ri* and inflicts double damage on cold-using or cold-dwelling creatures. The *tanar'ri* know and fear Bel's blade, and thousands have fallen to it in the course of the Blood War.

Once per round Bel can use the following spell-like powers, in addition to those normally available to



baatezu: *detect magic, detect invisibility, fireball (15d6), hold person, improved invisibility, polymorph self, produce flame, pyrotechnics, and wall of fire*. Additionally, anyone of good alignment who is less than 10th level must save vs. spell when encountering Bel or suffer the effects of a *fear* spell. Those of neutral or evil alignment suffer the effects of *awe* instead.

Archduke Dispater of Dis Lord of the Second

Dispater is perhaps the most conservative of the Lords of Hell. He has made a career by hedging his bets and never taking big risks. He almost never leaves the Iron Tower, inside which he is invulnerable. Only the call of Asmodeus can bring him out, and whenever he is ordered to leave his citadel, he returns as soon as possible.

Dispater prides himself on his ability to control his emotions. Even when anger is burning inside him, he remains outwardly calm and in control. This self-control, and his excellent manners, has given him a gentlemanly veneer that aids him in politicking. Beneath his velvet glove, however, is a fist of iron, as many members of his court have found out to their cost. Dispater is one of the oldest devils, and he would not have kept his lordship this long if he were a weakling.

In the politics of Hell, Dispater is an ally of Mephistopheles, at least in name. Dispater supports the Lord of the Eighth because Mephistopheles is a true member of the baatezu race. Baalzebul, their enemy, is a fallen archon and as such deserving of no respect. Only a devil as old as Dispater would remember or care about such details, but his memory is long and he does not forget. Since the Reckoning, however, Dispater has been very careful about his political stances. He knows he was lucky to retain his lordship, and he would require considerable persuasion to defy Asmodeus again.

Dispater: AC -2; MV 15; HD 15; hp 144; THAC0 2; #AT 2; Dmg 4d6+10; SA see below; SD +2 or better weapon to hit; MR 80%; SZ M (7' tall); ML fearless (20); Int supra-genius (19); AL LE; XP 26,000.

Dispater's badge of office is a 3-foot-long rod made of iron and lead, said to have been enchanted at the same time as the Iron Tower. This rod is a weapon of +3 enchantment that inflicts 4d6 damage per strike. Additionally, it acts as a *rod of rulership*.

Once per round Dispater can use the following spell-like powers, in addition to those normally available to baatezu: *beguile* (as per a *rod of beguiling*), *detect invisibility*,

geas, light, polymorph self, produce flame, pyrotechnics, raise dead, read languages, read magic, restoration, and wall of fire. Once per day Dispater can create a *symbol of pain*, utter an *unholy word*, and fulfill a *wish*. Three times per day he can summon 1d3 erinyes or 1 pit fiend with a 90% chance of success.

Dispater's greatest defense is the Iron Tower. While within its walls, he is invulnerable. Weapons pass right through him, and spells fizzles when they touch him. He is only vulnerable to attack while away from the tower, so he only travels when necessary.

Viscount Mammon of Minauros Lord of the Third

Mammon is a devil who knows what he wants, and that's power. He rules over the stinking mire of Minauros, but spends most of his time plotting and scheming. Despite his lordship over it, he cares little for the third layer. Some say that the city of Minauros is sinking because Mammon is unwilling to expend the power necessary to save it. Even if that slur is untrue, it is clear that Mammon only has eyes for what he might gain in the future. He enjoys the thrill of the hunt, but is indifferent to his prey once the hunt has ended.

Mammon does what's good for Mammon. When it served his purpose, he allied with Dispater and Mephistopheles during the Reckoning. In the wake of that disaster, Mammon was the first to abase himself in front of Asmodeus and beg to be allowed to serve him once again. Courtiers who have witnessed Mammon's antics in Malsheem have described his behavior as shameless and embarrassing. Nonetheless, Mammon was allowed to retain lordship over the third layer, although he was forbidden to continue his relationship with Princess Glasya (see below). He has obeyed Asmodeus in this, though he once again plots with his old cronies Dispater and Mephistopheles.

In the distant past, Mammon had a form not unlike that of a pit fiend. After the Reckoning, Mammon changed forms, possibly to prove to Asmodeus that he had become "a new devil." He now appears as an enormous snake with a human torso and head. This is suspiciously akin to Geryon's form, but after his deposition as Lord of the Fifth, Geryon could say little about it.

When he feels frustrated, or just wants to blow off steam, Mammon reverts to his former form, mounts a nightmare, and leads a pack of hell hounds on a brutal hunt across Minauros. His most frequent targets are those devils who desert the army, but several adventuring parties



have had the bad luck to run into Mammon when he was in a bad mood. None have survived.

Mammon: AC -5; MV 12, swim 18; HD 16; hp 160; THAC0 1; #AT 2 plus tail and bite; Dmg 1d8+14; SA bite, tail, spell use; SD +2 or better weapon to hit; MR 80%; SZ G (30' tall); ML fearless (20); Int genius (18); AL LE; XP 27,000.

Mammon's enormous serpentine form makes him a dangerous adversary. He wields a long spear with a barbed head, a weapon of +4 enchantment with which he can make two attacks per round. In addition, he can make a tail attack (THAC0 5). Those hit by this attack take 2d6+10 points of constriction damage per round until they break free (requiring a Strength check at a -10 penalty). Every other round, Mammon can make a special bite attack (also THAC0 5). Those bitten take 1d10 points of damage and must save vs. poison or contract a wasting disease. Victims of the disease lose 1 hit point per hour until a *heal* spell is received—lesser magic has no effect. For each day that passes before being healed, the victim loses 2 points of Charisma.

Once per round Mammon can use the following spell-like powers at 20th level of effect, in addition to those normally available to baatezu: *beguile* (has the effect of a *rod of beguiling*), *detect invisibility*, *detect magic*, *dispel magic*, *fool's gold*, *geas*, *invisibility*, *polymorph self*, *produce flame*, *pyrotechnics*, *raise dead*, *read languages*, *read magic*, and *wall of fire*. Once per day Mammon can create a *symbol of hopelessness*, utter an *unholy word*, and fulfill a *wish*. Three times per day he can summon 1d3 barbazu, 1d3 hamatula, or 1d3 osyluths with an 80% chance of success.

When Mammon reverts to his former appearance and goes out on a hunt, he loses his bite and tail attacks but gains an extra attack every other round with his spear. He usually takes 2d12 hell hounds on such hunts, as well as a nightmare mount.

Lady Fierana of Phlegethos Lord of the Fourth

Lady Fierana is the daughter of Belial and the ruler of Phlegethos. After the Reckoning, Belial thought it was





best to retreat somewhat from the spotlight. With Asmodeus's approval, he elevated his daughter, and the two have ruled together ever since.

It seems that Fierana is nothing but Belial's mouthpiece. According to the rumors current among the baatezu nobility, Lady Fierana takes little hand in the governance of her lands. Supposedly, she spends her time bathing in pools of magma while letting her pit friend general Gazra perform her duties. As is common in Hell, this is a lie perpetuated by Fierana herself. Like her father, she is a cunning politician. She has found that these rumors lead other devils to underestimate her, and this has proved useful time and again. While she does indeed spend much of her time in pools of magma, she does so in the company of her father, and the two use this time to discuss politics and stratagems.

Fierana has a deserved reputation for volatility. When frustrated she gets angry, and when angry she takes vengeance—bloody, fiery vengeance. Belial is adept at focusing his daughter's rage. Although the denizens see Fierana's outbursts as random and out of proportion, the opposite is usually true. The sight of Fierana's burning body is usually enough to send any devil packing.

Lady Fierana: AC -3; MV 18, fly 36; HD 20; hp 140; THAC0 1; #AT 2; Dmg 2d8+10; SA see below; SD +2 or better weapon to hit, immune to fire and cold attacks; MR 75%; SZ M (6' tall); ML fearless (19); Int supragenius (19); AL LE; XP 28,000.

Lady Fierana has mastered the element of fire. She can *create fire* at will, and can cast any fire-related spell at the 20th level of ability (in addition to her normal baatezu spell-like abilities). In combat, a blade of pure flame springs from her palm. This weapon does 2d8+10 damage and has a +4 enchantment. Additionally, three times per day she can summon 1d4 spinagons, 1d3 hamatula, or 1 cornugon with an 85% chance of success.

Strangely enough, Fierana is also immune to cold and ice damage of all kinds (both magical and mundane). This has led some to speculate that she is seeking mastery of a second element, and perhaps looking to take over Stygia or Cania.

Great Belial of Phlegethos Lord of the Fourth

Belial is an old schemer whose good looks and glib tongue continue to serve him well in the machinations of Hell. An ally of Baalzebul's during the Reckoning,

Belial kept his position by agreeing to share power with his daughter. He works closely with Fierana, and the two of them have proved a formidable team.

In many ways, the Reckoning turned out in Belial's favor. He was the sworn enemy of both Moloch and Geryon, both of whom lost their lordships in the aftermath. Belial imagined that he and his daughter would quickly be able to conquer Stygia and then perhaps Malagard. He was most disappointed when Prince Levistus was given lordship of Stygia, because Levistus was a devil of the old school and a worthy opponent. Belial and Fierana sent one army into Stygia under the command of the pit fiend Gazra, but the army was decimated in the churning ice floes of that dark sea. Since then, Belial has concentrated on outmaneuvering Levistus politically.

Belial has learned it's best to remain in the shadows, and he lets his daughter wear the mantle of leadership in public. Many devils consider him a power in decline, and wait for the day when Fierana dispatches him and seizes total control. They do not realize that his power has only increased since his alliance with his daughter, and that the two are bound tightly together by blood and politics.

Belial: AC -4; MV 15, fly 15; HD 20; hp 154; THAC0 1; #AT 5/2; Dmg 1d12+11; SA spell use; SD +2 or better weapon to hit; MR 80%; SZ L (10' tall); ML fearless (19); Int genius (18); AL LE; XP 27,000.

Belial rarely engages in combat, preferring to use his minions instead. When necessary, he wields a *military fork* +4 that inflicts 1d12+11 points of damage. Those struck by the fork must also save vs. spell or suffer the effects of a *symbol of pain*.

Once per round Belial can use the following spell-like powers, in addition to those normally available to baatezu: *beguile*, *detect invisibility*, *geas*, *light*, *polymorph self*, *produce flame*, *pyrotechnics*, *raise dead*, *read languages*, *read magic*, *restoration*, and *wall of fire*. Three times per day he can create a *symbol of pain*. Once per day Belial can utter an *unholy word* and fulfill a *wish*. Three times per day he can summon 1d4 spinagons, 1d3 hamatula, or 1 cornugon with an 85% chance of success.

Prince Levistus of Stygia Lord of the Fifth

Levistus has a long history in Hell. Some experts say that he is even older than Dispater, a claim hotly contested by supporters of the Lord of the Second. What is



known is that in the distant past, Levistus crossed Asmodeus. Rumor has it that Levistus tried to overthrow the Dark Lord of Nessus. In fact, his crime was far more heinous. Levistus ambushed Lady Bensozia, the consort of Asmodeus and the mother of Glasya, while she traveled through Stygia. He slew her guards and then tried to turn her against the Dark Lord. When Bensozia rebuffed the young prince, he grew angry and slew her. Asmodeus, outraged by his insolence, imprisoned Levistus inside an iceberg and swore that he would never release the traitorous noble.

Millennia passed, and Levistus remained encased in ice. However, outside events were to work in his favor. In a turnabout that baffles historians of Hell to this day, Asmodeus deposed Geryon, the one lord who had remained loyal to him in the Reckoning. Geryon had replaced Levistus and had served Asmodeus well, so his disgrace was a mystery. For reasons of his own, Asmodeus awoke the frozen Levistus and offered him his lordship back. However, the Dark Lord of Nessus did not release Levistus from the ice, ensuring that the prince would largely have to work through others and sharply limiting his power.

Despite his perpetual imprisonment, Prince Levistus has been busy. He has entrusted the amnizu of Stygia with many important tasks, making them believe they are outside the bounds of the baatezu hierarchy. The amnizu routinely subvert and defy the leaders of the Blood War, all the while attempting to advance Levistus's agenda. The prince has every intention of conquering an adjacent layer of Hell, in the (probably mistaken) belief that access to so much power would allow him to break free. In the pursuance of this goal, he has succeeded in alienating all of the other lords. Each and every one of them despises Levistus, and some very unlikely alliances have cropped up to quash his plans. Nonetheless, Prince Levistus believes that it's only a matter of time before he breaks free from his prison and takes his vengeance on the other lords.

Levistus: AC -4; MV 15; HD 23; hp 155; THAC0 1; #AT 3; Dmg 1d6+15 (x2), 1d4+13; SA amnesia, spell use; SD +2 or better weapon to hit; MR 80%; SZ M (6' tall); ML fearless (19); Int genius (18); AL LE; XP 32,000.

The statistics listed above do not take into account Levistus's imprisonment. While encased in ice, he cannot move or make physical attacks.

Should he ever break free, Prince Levistus would be able to use his favored weapons, a *rapier* +4 and a *main gauche* +3. In addition to giving him an extra attack, the

main gauche automatically cancels one attack per round from a melee opponent of the prince's choice. Levistus can choose to forgo his weapon attacks to make a special touch attack that mimics the effects of the River Styx. Those hit must save vs. spell or suffer complete amnesia. Those who save still lose one year's worth of memories.

Once per round Prince Levistus can use the following spell-like powers, in addition to those normally available to baatezu: *beguile*, *detect invisibility*, *ice storm*, *geas*, *light*, *polymorph self*, *raise dead*, *read languages*, *read magic*, *restoration*, and *wall of ice*. Once per day Belial can utter an *unholy word* and create a *symbol of pain*. Three times per day he can summon 1d4 abishai, 1d3 erinyes, or 1 amnizu with an 85% chance of success.

Malagard, Hag Countess of Malbolge Lord of the Sixth

Formerly ruled by Moloch, who was cast down by Asmodeus, Malbolge is one of the most inhospitable layers of Hell. The current lord is Malagard, the Hag Countess. She was a prominent member of Moloch's court, and some say his lover as well. In the time leading up the Reckoning, she encouraged Moloch to join Baalzebul's alliance. When both Mephistopheles and Asmodeus were out of the way, she whispered to Moloch, then he could dethrone Baalzebul and become the King of Hell.

Moloch needed little encouragement to come into the war, and he prosecuted his attacks with gusto. Unbeknownst to him, Malagard was in secret communication with Geryon, and she arranged for Moloch's armies to betray him at the climax of the war. While the other lords fled in the face of Asmodeus, Moloch stood his ground. Malagard told him that Asmodeus would respect his strength if he remained defiant, and Moloch all but spit in the face of the Dark Lord of Nessus. For this impudence in the face of utter defeat, Asmodeus cast down Moloch and replaced him with Malagard. The Hag Countess kicked her former lover out of Malbolge, and he has not been seen since.

Since then, Malagard has ruled the Crushing Lands from a hidden fortress said to be inside a perpetually rolling boulder. Unlike other lords, she does not hold court as such. Her nobles are scattered throughout the layer in copper fortresses, and she visits them periodically. She usually appears in disguise, so the fortress commanders must always be on their best behavior. More than one disrespectful noble has found himself



staring at the wrong end of Malagard's flaming sword.

For the most part, Malagard stays out of baatezu politics. She witnessed the strength of Asmodeus once, and she knows better than to mess with him. While Baalzebul and Mephistopheles continue to bicker, she has bent her will toward a different goal: achieving godhood. Malagard knows that the lords are not true powers, and she is trying to find the means for her ascension. She has made several trips to the Astral Plane to investigate the bodies of the dead gods that float there, but so far she had no success in determining what the essence of godhood is.



Malagard: AC -5; MV 24; HD 18; hp 170; THAC0 1; #AT 3; Dmg 1d12+14; SA meteor swarm, avalanche; SD +2 or better weapon to hit; MR 85%; SZ L (10' tall); ML fearless (20); Int godlike (21); AL LE; XP 29,000.

Although Malagard appears as a withered old hag, she can move with alarming speed and agility. She wields a flaming sword that is as light as a feather in her hand. This a weapon of +4 enchantment that inflicts

1d12+14 damage per strike. She has absolute control over the physical aspects of her realm, and is nearly invulnerable while in Malbolge. She can cast *meteor swarm* once per round, in addition to her other attacks. While in Malbolge, she can start avalanches at will, often directly under the feet of her enemies. Three times per day she can summon 1d4 spinagons, 1d3 barbazu, or 1 gelugon with an 85% chance of success.

Archduke Baalzebul of Maladomini Lord of the Seventh AKA Triel the Fallen, the Slug Archduke

Baalzebul used to be a favorite of Asmodeus. A former archon on Mount Celestia, Baalzebul was thrown down from those lofty heights because of his selfishness and his relentless pursuit of perfection. Asmodeus, all too familiar with the long fall into Baator, took the battered ex-archon and made him a baatezu noble. In short order, Baalzebul mastered the art of infernal politics and overthrew the previous Lord of the Seventh, whose name and deeds are now forgotten. It was at this time that Baalzebul earned his sobriquet "the Lord of the Flies." By the time he took over the seventh layer, his net of intrigue was said to be woven so tightly that even a fly could not escape his clutches.

Baalzebul's greatest flaw has always been not knowing when to stop. His need for complete perfection in all his endeavors drives him to acts of extremity. His crowning folly is without a doubt the Reckoning. Had he contented himself with striving to defeat Mephistopheles, Baalzebul may well have succeeded. However, his desire to overthrow Asmodeus colored his decision-making and offended the Dark Lord. While Asmodeus had no problem with the idea of one lord controlling two layers, he would not countenance a lord with an eye on his throne.

After the defeat of the rebellious lords, Baalzebul was offered his position back by the Dark Lord. However, Asmodeus destroyed the handsome features of the vain rebel, making him assume a horrid, sluglike form. Now known as the Slug Archduke, Baalzebul dreams of taking his vengeance on the Dark Lord who humiliated him. He must deal with practical matters as well, most notably his continuing struggle with Mephistopheles. Both he and the Lord of the Eighth believe that the key to reversing the Reckoning is to defeat the other, so skirmishes and outright battles are common between the armies of the two lords.

Baalzebul, or Triel the Fallen as he is sometimes known, takes out his frustrations on his hapless subjects.



As mentioned in Chapter 4, Baalzebul builds city after city for himself in Maladomini, but none of them are ever good enough. He can see his perfect city in his mind, but cannot make a reality. The same can be said of his political aspirations.

Baalzebul: AC -5; MV 6; HD 18; hp 166; THAC0 1; #AT 2; Dmg 1d10+7; SA withering, spell use; SD +3 or better weapon to hit; MR 85%; SZ H (25' tall); ML fearless (20); Int godlike (21); AL LE; XP 27,000.

Baalzebul cannot wield weapons in his slug form, so he must attack with his stunted arms. These inflict 1d10+7 damage and have the same aging and withering effects as a *staff of withering*. Ageless creatures, such as devils and demons, are not affected by these special abilities.

Once per round Baalzebul can use the following spell-like powers, in addition to those normally available to baatezu: *beguile*, *detect invisibility*, *geas*, *light*, *polymorph self*, *produce flame*, *pyrotechnics*, *raise dead*, *read languages*, *read magic*, *restoration*, *rulership* (as per a *rod of rulership*), and *wall of fire*. Once per day Baalzebul can create a *symbol of pain* or *insanity*, utter an *unholy word*, and fulfill a *wish*. His gaze causes *fear*. Three times per day he can summon 1d4 erinyes, 1d3 barbazu, or 1 cornugon with a 90% chance of success.

Archduke Mephistopheles of Cania Lord of the Eighth AKA Molikroth

Mephistopheles is the lord of frigid Cania. His gelugons guard the entrance to Nessus, the domain of the Dark Lord. Despite this prestigious position, Mephistopheles has always been jealous of the other lords. The greatest expression of this jealousy was, of course, the Reckoning, but Mephistopheles demonstrates this attitude anew every day.

Although no one would ever dare to say so to his face, Mephistopheles is much like his archrival Baalzebul. Like the Lord of the Flies, the Lord of the Eighth cannot seem to get enough power or prestige. When Asmodeus rewards a noble for valuable service, Mephistopheles wants to know where his reward is. As other devils around him are promoted, he cannot believe that he is still "only" a Lord of Hell. Martinet of the court of Asmodeus is said to have remarked that were Mephistopheles to become the King of Hell, it would take him less than an hour to start wondering why he wasn't also ruler of Mount Celestia.

It is no surprise, then, that the court of Mephistopheles is a dangerous place. The nobles who serve him must do justice to their positions without shining too brightly. Those who rise too far too fast are considered to be a threat by Mephistopheles, and he quickly arranges their downfall. Although this policy has kept the Lord of the Eighth in power for as long as anyone can remember, it has also robbed him of his ablest nobles. As a consequence, both his political and military schemes have suffered, and his conflict with Baalzebul continues to stalemate.



Mephistopheles: AC -6; MV 15, fly 18; HD 23; hp 188; THAC0 1; #AT 3; Dmg 1d12+11; SA spell use; SD +2 or better weapon to hit; MR 85%; SZ L (9' tall); ML fearless (20); Int supra-genius (20); AL LE; XP 32,000.

Mephistopheles likes to play up his diabolic image. In addition to his classic wings, claws, and horns appearance, he favors a *military fork* +3. Each of this weapon's three tines can cause 3d4 points of extra damage on a melee hit from fire, cold, and electricity respectively (save vs. spell applicable). Only one power can be



used per hit, and each type can only be used three times a day.

Once per round Mephistopheles can use the following spell-like powers, in addition to those normally available to baatezu: *beguile, detect invisibility, geas, ice storm, light, polymorph self, produce flame, pyrotechnics, raise dead, read languages, read magic, restoration, and wall of ice*. Once per day Mephistopheles can utter an *unholy word* and fulfill a *wish*. His gaze causes *fear*. Three times per day he can summon 1d3 gelugons with a 90% chance of success.

The Baatezu Nobility

Pit fiends are widely thought to be the masters of the baatezu race, the "glass ceiling" of the infernal hierarchy. While the lords are known, at least by rumor, their immediate underlings are not. The baatezu nobility is a class of devils ranking between pit fiends and lords. They serve in the courts of the lords and spend most of their time politicking within and among the courts. Although they are not familiar to mortals, the nobles are an important part of Hell.

Those who have studied the baatezu race have seen how a lemure can rise through the ranks, changing through other forms to ultimately become a pit fiend. All throughout the hierarchy of Hell, the form of the different baatezu is standard, as law dictates. When a pit fiend is chosen by a lord to ascend to the nobility, however, the devil is allowed to be an individual for the first time. Each diabolic noble has a unique form, though features such as wings and claws are common. These different forms are the surest way to identify a member of the nobility, though the fact that each of them can *polymorph* adds some confusion to the issue.

The courts of the lords are full of barons, counts, dukes, princes, and holders of other noble titles. Each lord rates these ranks differently, so judging the relative importance of a noble can be quite difficult. Like most devils, the nobles are interested in getting ahead. They thus make excellent mid-level villains. Each noble is a unique and powerful adversary with his or her own agenda and the resources of Hell. DMs fearful of using the lords as enemies are encouraged to design a noble or two instead. Below are some example nobles. These can be used as the basis for creating new nobles, or incorporated into a game in the form given here.

Martinet, Constable of Asmodeus

Martinet is the constable of Asmodeus. His job is to clean up the frequent political messes of Hell. His influence has stopped several wars from breaking out among the lords, and his diplomacy has ended even more conflicts. Martinet has an extremely level head, and he never flies off the handle. He has withstood the tirades of Baalzebul and Mephistopheles without so much as raising an eyebrow. While most of the lords think that he is a tiresome meddler, they cannot ignore his office without offending the devil who stands behind the constable: Asmodeus.

Martinet: AC -3; MV 15; HD 16; hp 106; THAC0 5; #AT 2; Dmg 1d10+5; SA spell use; SD +1 or better weapon to hit; MR 60%; SZ L (9' tall); ML fanatic (18); Int genius (17); AL LE; XP 17,000.

Martinet rarely engages in combat. When pressed, he uses his ornate staff as a weapon of +3 enchantment. Those struck by the staff must save vs. paralyzation or be immobilized for 2d4 rounds.

Once per round Martinet can use the following spell-like powers, in addition to those normally available to baatezu: *detect invisibility, detect scrying, geas, light, polymorph self, read languages, read magic, whispering wind, and wizard eye*. Once per day Martinet can cast *feeble-mind* and fulfill a *limited wish*. He can summon 1 spinagon every round, and uses these summoned devils as messengers.

Princess Glasya, the Dark Prodigy

Princess Glasya is the daughter of Asmodeus and Bensozia. The circumstances of her conception and birth are mysterious, and Asmodeus is not known to have any other children. In her early days, Glasya was something of a rebel. She flitted from court to court, and had a torrid affair with Mammon. After the Reckoning, Asmodeus stepped in and ended her relationship with Mammon by force.

While cleaning house in the hierarchy of Hell, Asmodeus thought it best to take care of his own affairs as well. He reined in Glasya and informed her, in no uncertain terms, that she would have to take on some responsibility if she wanted to retain the prestige of her position. Glasya threw a fit, but she knew she had no choice. Asmodeus put the erinyes under her command, and she has since worked closely with the Dark Eight in that capacity.

Princess Glasya has found that she enjoys her duties as leader of the erinyes. Like the devils under her command,



Glasya can visit the Prime Material Plane without being summoned. She keeps a close eye on the erinyes, often spying on them while *polymorphed* to make sure they are doing their jobs. She is not immune to the charms of the Prime; she has seduced her share of mortals over the years. She particularly enjoys taking her prey back to Hell and then informing them of their doom.



Glasya: AC -2; MV 15, fly 30; HD 12; hp 96; THAC0 5; #AT 2; Dmg 1d8+6; SA poison, spell use; SD regeneration, +2 or better weapon to hit; MR 60%; SZ L (9' tall); ML fanatic (17); Int exceptional (16); AL LE; XP 17,000.

Glasya prefers to avoid combat, and she usually *teleports* away from any dangerous encounter. When pressed, she wields a *sword +3* of virulent poison. This blade does 1d8+6 damage in Glasya's hands, and combines the properties of a *dagger of venom* and a *sword of quickness*.

Once per round Princess Glasya can use the following spell-like powers, in addition to those normally available to baatezu: *beguile*, *charm monster*, *detect invisibility*, *dispel magic*, *geas*, *light*, *polymorph self*, *produce flame*, *pyrotechnics*, *raise dead*, *read languages*, *read magic*,

restoration, and *wall of fire*. Once per day Princess Glasya can employ a *finger of death* and fulfill a *limited wish*. She can also *cause fear* by speaking to an individual, and is well known for her vivid descriptions of the torments that await those who cross her. Three times per day she can summon 1d4 erinyes or a pit fiend with a 75% chance of success.

Glasya regenerates 2 hit points per round, even when she seems to be slain. This is a legacy of her father, and she may be closer to true godhood than any of the lords.

The Dark Eight

The Dark Eight are the pit fiend generals that run the Blood War for Asmodeus. They are considered the leaders of the baatezu race and report directly to the Dark Lord of Nessus. They have little interaction with the lords of the first eight layers, although they do compete with them for recruits. Nearly all of their time is taken up prosecuting the Blood War, and they descend to Malsheem to conference with Asmodeus four times a year.

Historians of Hell have marveled at the stability of the Dark Eight. Although their founder, Cantrum, was slain ages ago, the remaining members of the Dark Eight have remained the same as long as anyone can remember. The fact that the Dark Eight seem to have no more power than the typical pit fiend has only heightened the curiosity of the situation. Surely in all these years at least one of the Dark Eight should have fallen to an assassin's blade.

In fact, many members of the Dark Eight have been assassinated, and only Baalzephon and Furcas remain from the original group. When one of the Dark Eight dies, the other members act quickly and discreetly to replace him. An underling of the slain leader is promoted and takes on his former master's name. In this way, continuity in leadership is maintained, and no panic sweeps through the infernal army. Any devil suspected of knowing the truth is slain. While this has led to the loss of some talented support staffers, the security thus gained is considered worth the price.

Each member of the Dark Eight controls an aspect of the Blood War. Their names and responsibilities are: Furcas (mortal relations), Baalzephon (supply), Zimimar (morale), Zapan (immortal relations), Zaebos (promotions and demotions), Corin (espionage), Dagos (strategy), and Pearza (research and implementation). The members are pit fiends with maximum hit points. See the MONSTROUS MANUAL tome for details of the pit fiends' abilities. Those looking for more information on



the Dark Eight and the Blood War are encouraged to seek out a copy of the *Hellbound: The Blood War* boxed set from the PLANESCAPE line.

The Powers of Hell

Since Baator is the home of lawful evil in the Outer Planes, most of the deities of that alignment have their domains in Hell. They occupy a strange middle ground in the politics of the Pit, neither part of the hierarchy of Hell nor opposed to it. Space does not permit a full treatment of the gods who call Hell home, but some generalities can be made.

The gods of lawful evil, such Bargrivyek and Druaga, have their domains in Hell. These domains are under the gods' complete control, and neither Asmodeus nor the other lords have influence there. The spirits of the followers of these gods show up in the appropriate realm as petitioners. There they take on whatever forms the gods decree. Thus, petitioners in Draukari, Kurtulmak's realm, are reborn as kobolds, while those in Ankhwugaht, Set's realm, may be given the forms of crocodiles or jackals.

For the most part, these powers don't get involved in the politics of Hell. They have enough trouble dealing with the other members of their pantheon; they don't need armies of devils invading their realms. Some of the gods, such as Set, make minor deals with this lord or that, but most prefer to stay out of politicking. Several pit fiend generals have advocated poaching petitioners from the realms of these gods, but Zapan of the Dark Eight has strictly forbidden it. The Dark Eight don't want a war in Hell any more than the gods do.

Asmodeus

The story of Ahriman and Jazirian is true, at least as far as Asmodeus is concerned. After the Fall, Ahriman reinvented himself as the lord of Baator. As he watched from the Pit, the planes populated themselves with gods, monsters, and mortals. Since few beings survived from the early days of creation, the true identity of Ahriman and Jazirian remained unknown. Ahriman confused matters further by changing his name to Asmodeus and posing as a near-power at best. Although he clearly operated by a different set of rules, Asmodeus aroused little suspicion. He was a lord of evil, that was clear, but his powers and agenda remained obscure.

In truth, Asmodeus is a greater power, just like Jazirian. However, the Twin Serpents predate the rule of

belief in the planes. They neither gain power from the adoration of mortals, nor lose it from lack of worship. They have no priests and can grant no spells. This only helps Asmodeus convince his enemies that he is not a real power. Meanwhile, he toils on the lowest layer of Hell, weaving a web of lies that stretches back to the beginning of time. A being of incredible intelligence and evil, Asmodeus has been advancing a plan hatched long ago. The Outer Planes face annihilation, but no whisper of the threat has escaped from the Pit.

Asmodeus is often referred to as the Lord of Lies, and for good reason. Still, he remains a power of law. His plan, simmering slowly in the depths of Hell, has three parts, obeying the Law of Threes and serving the cause of evil simultaneously. The three prongs of his plan are the Blood War, the Politics of Nobility, and Armageddon.

The Blood War

The Blood War has been raging on the Lower Planes since the dawn of time. An endless battle between the devils of Hell and the demons of the Abyss (also known as the tanar'ri), the Blood War continues to dominate the politics of the Lower Planes. Contrary to informed opinion, Asmodeus did not actually start the war. Devils and demons clashed while exploring the planes, leading to raids of retribution, skirmishes on the bordering planes, and then full-scale warfare. A conflict of chaos and law, the Blood War has consumed a huge amount of resources and snuffed out millions of fiends over its course.

Asmodeus realized very quickly that the Blood War itself was utterly pointless. While onlookers ascribed vast importance to the struggle, casting it as a battle to change the face of evil, Asmodeus barely noticed the Abyssal lords and their minions. They were an annoyance and nothing more than that. Although militarily fruitless, the Blood War provided an excellent opportunity to distract the enemies of Hell. It did, after all, give the appearance of an important enterprise. To keep the war going in perpetuity, therefore, Asmodeus created the Dark Eight, a group of pit fiend warlords to lead the armies of Hell against the tanar'ri.

The Dark Eight come to Nessus, Asmodeus's fortress on the ninth layer, four times a year. During these conferences, Asmodeus instructs his minions in how to prosecute the Blood War in the coming months. These talks are very serious in tone, and the pit fiends remain convinced that Asmodeus has a deep interest in the



successful prosecution of the war. This keeps the pit fiends motivated, and the lies come easily enough to Asmodeus. For the price of a few days a year, Asmodeus keeps his armies in the field, his generals busy, and his enemies distracted.

The Politics of Nobility

It is widely understood that devils are divided into three groups: least, lesser, and greater. The least baatezu include nupperibos and spinagons, the lesser creatures such as barbazu and erinyes, and the greater such devils as gelugons and pit fiends. The lords, if they are classified at all, are considered to be greater devils as well. Naturally, all is not as it seems.

There are indeed three types of devils, but these differ from the popular definition. The three types defined above are actually subcategories of a single group, the common devils. Ruling over the common devils are the noble devils, whose greatest representatives are the lords of the first eight layers of Hell. Standing above all of devilkind and in a class by himself is Asmodeus, father of the race and a greater god in his own right.

The nobles stand above the commoners, in Hell as on the Prime Material Plane. The lords of the first eight layers have courts filled with princes, dukes, counts, and other nobles who serve them. These courts are hotbeds of intrigue, as the nobles conspire against each other. The lords, in addition to protecting themselves from overambitious minions, plot among themselves. Their rivalry is fierce, and they spend most of their time fighting each other. The one attempt to unseat Asmodeus was swiftly put down, and such a coup has never been tried again.

The importance of the lords in Asmodeus's scheme is threefold. First, they keep an eye on the Dark Eight and ensure that the armies keep their focus on the Blood War. Second, the lords pursue a policy in keeping with the recognized laws of the planes, providing a "public face" that camouflages Asmodeus's activities. Third, their existence convinces the enemies of Hell that none of the lords are true powers.

Armageddon

As is often reiterated, the planes run on belief. When a mortal dies, his or her spirit travels to the plane that matches his or her alignment. Thus, those who were lawful evil in life are reborn in Hell after death. These reborn spirits are called petitioners, and their primary goal is to become one with their gods (or alternatively, the planes of their alignment). The gods gain power from wor-

shippers, both in life and after death, and require such adoration to maintain their divine status. The lords of the first eight layers play by these same rules. They deal with the lawful evil petitioners in Hell, and tempt mortals on the Prime Material Plane into embracing evil so that their spirits come to Hell upon death. The assumption of mortals and gods alike is that Hell is but another cog in the machinery of the planes. This is a lie, and its perpetuation is Asmodeus's greatest triumph.

An oft-overlooked piece of planar cosmology is that belief is required to be reborn in the afterlife. That is, a mortal must believe in something to become a petitioner. In worlds in which the power of the gods is manifested through clerical spells, belief isn't hard to come by. However, there are always those who reject the divinity of the powers and the existence of an afterlife. It is thought that the spirits of these unbelievers, lacking the will to continue on, simply cease to exist when the body dies. This too is a misconception. Unbelief is the tool of the Lord of Lies, and those who die believing in nothing are reborn on the ninth layer of Hell regardless of alignment. These unfortunates are the true damned of the universe. While other petitioners strive to merge with their deities, the unbelievers are consumed by Asmodeus in the depths of Hell. This painful process takes centuries to complete, during which time the unbelievers maintain full awareness. They vividly experience the loss of every ounce of their true essence, as Asmodeus slowly destroys all that they were and any hope that they could be again. Such spirits are utterly eradicated and cannot be brought back to life by any spell or power.

So while the rest the powers feed on belief, the Lord of Lies lives on unbelief. His true agenda is to promote lack of faith, not to fool mortals into embracing evil. The entire machinery of Hell, from the Blood War to the temptation of mortals to the politics of the infernal courts, is nothing but a smokescreen. All of that leads to an altogether more frightening question: Why does a god need to consume the souls of the dead?

The answer relates back to Asmodeus's fall into the Pit. When he and Jazirian tore apart, they left much of their power dispersed among the planes. It is this raw energy that holds the Outer Planes together in the Great Ring. Asmodeus, weakened by this loss of power and the fall, craves a return to his former glory. Since the fall, he has been unable to leave the confines of Hell. He needs the soul energy of the unbelievers, a rare commodity gathered in trickles over the course of centuries, to heal the wounds he suffered during his struggle with Jazirian. On the day his wounds cease bleeding, Asmodeus will



be able to break free from the confines of Hell and reclaim his power from the planes.

If this event should come to pass, it could be the end of everything. Lacking the power of law to hold them together, the planes would fragment and possibly collapse. Gods and mortals would be thrown into turmoil, and the entire universe could slide back into chaos. This, in fact, is the outcome Asmodeus desires. He knows that he would survive Armageddon and could then rebuild the universe to suit himself. He regards his cooperation with Jazirian as a fatal mistake, one he would not repeat the second time around. If billions of beings must die so Asmodeus can remake the universe to his liking, so be it. This is the true threat of Hell.

Jazirian

Jazirian is the only one who knows the true nature of Asmodeus. She could tell the gods of law and good about the early days of the universe, and the role she and Asmodeus played in its formation. She has not. She prefers to stay quietly in the background and gather information. Her children, the couatl, are powerful creatures imbued with Jazirian's magic. They are spread out among the planes, gathering intelligence and sending it back to Jazirian. From this information and her own efforts, Jazirian is trying to figure out what Asmodeus is up to. She has several theories at the moment, but she has not come to any definite conclusions.

Like Asmodeus, Jazirian prefers to pose as something less than she is. She is known as the god of the couatl, and that is enough for her. Although worried about what Asmodeus might do, she hopes that there is enough law within him still to prevent him from instigating Armageddon. Should that day ever come, however, she is ready to summon all her children from all the planes to confront her former consort. She believes that the laws of the universe must be upheld, not recast to suit the needs of the powerful.

Strategies of Unbelief

The furtherance of unbelief across the planes is Asmodeus's primary goal. The more mortals who reject the power of divinity and the existence of an afterlife, the more souls that come to Nessus to feed him. Asmodeus currently favors several strategies, detailed below.

False Prophets

Asmodeus has made strategic alliances with several evil powers on the Lower Planes, including Set and Hecate. The powers in question have agreed to supply cleric spells to select mortals in exchange for Asmodeus's help with their own affairs. Agents of Asmodeus periodically create new cults on the Prime Material Plane. Sometimes these cults worship diabolic powers, while other times they worship fictitious powers tailored to appeal to a target demographic (for example, the disenfranchised, intellectuals, or peasants). The leaders of these cults are granted cleric spells by Asmodeus's allies, and the display of these powers helps the cults grow. Then, when a cult is at the height of its power, the spells are suddenly denied to the cult's leadership. Lacking miracles to win new converts, a cult typically goes into decline. While some former members go onto to other religions, the more extreme reject religion altogether. The most successful cults, as far as Asmodeus is concerned, despair of life entirely and turn into suicide cults.

The Athar

The planes are home to many factions that each has a different view of the way the universe works. The factions have competing philosophies, and each seeks converts across the planes. The Athar, also known as the Lost and the Defiers, are Asmodeus's favorite group. They believe that the powers are a bunch of frauds. In their view, the gods are powerful beings, but they are not divine. The Athar believe that everyone has the potential to become that powerful, given the right circumstances, but that might doesn't equal godliness.

If this sounds perfect for Asmodeus, it is. The ironic part is that he didn't even found the Athar. They sprang up on their own, independent of Hell. However, the philosophy of the Athar is so ideal for Asmodeus's purposes that he watches their activities and provides covert assistance to them when necessary. The Athar have no idea that the Lord of Lies is on their side, and Asmodeus is careful to disguise any aid he gives them.

For more information about the factions in general and the Athar in particular, see the PLANESCAPE boxed set or the *Planewalker's Handbook*.

Godswar

Asmodeus has seen firsthand how petty and vengeful the gods can be. He is also a legendary master of politics whose manipulative abilities are unmatched. While



mortals believe that their gods are too omnipotent to be fooled, Asmodeus knows better. He has instigated several long-running feuds among the gods, and has dozens more in the works. He works slowly and subtly, insinuating ideas into the heads of target gods over the course of centuries. His goal is to provoke these gods into fighting each other, preferably via the proxies of their followers. By graphically illustrating the smallness of the gods' squabbles, Asmodeus sows discontent among their followers. Those who reject their patron deities can be steered into an appropriate cult or toward the Athar.

Asmodeus's Avatar

As noted previously, Asmodeus's serpentine body lies at the bottom of the Serpent's Coil. Since his true form is hundreds of miles long, he cannot interact with his servants without the use of avatars. Normally, gods use avatars to travel to the Prime Material Plane, projecting a piece of their divine essence to take care of important matters personally. Asmodeus uses this same ability to control Hell. When he needs to discipline Baalzebul, he sends an avatar. When he meets with the Dark Eight in Nessus, the pit fiends are really dealing with an avatar.

As a greater god, Asmodeus can maintain up to ten avatars at once. This allows him to have a piece of himself on every layer of Hell if he needs to, with one to spare. Because of his unique condition in Nessus, he can only send one avatar to the Prime Material Plane. If he does so, he cannot maintain any other avatars at the same time. As a result, he usually operates on the Prime Material Plane through others.

Asmodeus's avatars take the form of giant humanoid of unmistakable charisma. With a reddish cast to his skin and two discrete horns jutting from his head, Asmodeus is nonetheless handsome of face and arresting of presence. His beard is always impeccably trimmed, and he wears clothes of the finest cut. His avatars all carry a ruby rod, a badge of office that inspires instant obedience from any devil.

Avatar (Fighter 25, Wizard 20)

Str: 24	Dex: 20	Con: 23
Int: 25	Wis: 23	Cha: 25
Mv: 24	SZ: H (20' tall)	MR: 90%
AC: -7	HD: 24	HP: 199
#At: 3	THAC0: 1	Dmg: 2d8+13



Special Attacks: The avatar of Asmodeus radiates *awe* up to 120 feet. Anyone seeing him must make a saving throw vs. spell at -4 to be able to attack him without being attacked first. The avatar can *gate* in one greater or two lesser devils each round automatically. In addition to his normal spells, he can cast the following cleric spells once per day: *symbol of pain*, *symbol of persuasion*, *symbol of hopelessness*, and *unholy word*.

The *Rod of Asmodeus* is made of pure ruby and glows with an inner light. The rod can be wielded in melee combat, inflicting 2d8+13 points of damage. It also acts as a *rod of absorption* that can absorb up to 25 spell levels per day. Finally, the rod can cast the spells *acidic blast*, *cone of cold*, and *lightning bolt* at will, as if cast by a 25th-level wizard.

Special Defenses: The avatar is immune to all spells of lower than 4th level, as well as poison, paralyzation, petrification, death magic, Illusion/Phantasm spells, and mind-controlling abilities of all kinds. He can only be hit by weapons of +4 or better enchantment.



Chapter 6: The Diabolic Campaign

In and Out

After reading about the inhospitable climate, the blood-thirsty denizens, and scheming nobility of Hell, a DM may wonder why he'd ever want to use Baator in his campaign. This is a fair question. If PCs were sensible, they'd never go anywhere near Hell. As we all know, however, PCs are rarely sensible. They want to fight tougher opponents, grab more glory, and gain levels at a faster rate. They also can't seem to resist the allure of going to Hell. Thus, a DM must decide how he wants his PCs to interact with the infernal.

Going to Hell

Many players think of Hell as the ultimate dungeon—nine layers of nastiness, each one worse than the one before. While there's no denying the appeal of fighting the good fight in the depths of the Pit, treating an expedition to Hell like any other dungeon crawl will kill any adventuring party, and quick. Hell cannot be "cleared" one level at a time, and it is not a simple matter to head back to town for supplies and healing. Adventuring in Hell is a serious and dangerous endeavor that requires preparation by the DM and the players. The DM needs to control the conditions under which the PCs go to Hell, and the characters must act intelligently in the most hostile of environments if they are to survive.

Before sending an adventuring party to Baator, the DM must answer three key questions. First, how are the characters getting to Hell? They could boat down the River Styx, travel through a *gate* from Sigil or another plane, or use a magical item such as the *amulet of the planes*. Second, how will they survive in the harsh environments of Hell? Characters without magical protection who travel to layers such as Phlegethos or Cania will simply die. DMs need to ensure the PCs have the right tools for the job, most likely protective spells and magical items. Last, how will the PCs escape from Hell? Many *gates* are one-way portals, and the Styx only travels to other of the Lower Planes. While the PCs can simply wander through Hell looking for an egress, it's best if at least the DM knows how they will eventually escape.

Once these questions have been considered, it's time to plan the trip. Three models for going to Hell are introduced in the following section. DMs can choose one of these, or create further scenarios based on this information.

The simplest way to use Hell is as a setting for a single adventure of limited duration. In this model, the PCs are sent to Hell on a specific mission. They must go to one or more locations, complete the mission, and then get out before they are detected and destroyed. The advantage to this scenario is that it requires limited preparation on the part of the DM, who only needs to detail those parts of Hell he knows the PCs are going to. Monte Cook's *A Paladin in Hell* (TSR product #9586) is an excellent example of this kind of adventure.

The challenge of using Hell in a one-shot adventure is showcasing what's exciting about the Pit without overwhelming the PCs. An adventure in which the PCs only fight lemures and nupperibos is sure to keep the PCs alive, but is eminently forgettable. On the other hand, a confrontation with Asmodeus in the depths of the Pit is not an encounter the PCs can hope to win. The trick is to construct an adventure that features classic elements of Hell, such as the city of Dis or the Pit of Flame, but does not spell instant doom for the PCs.

Something to remember is that even one-shots have consequences. If the PCs zip into Hell, ruin the centuries-old plan of a baatezu noble, and then go home, they may feel like the adventure is over and they have won. But devils live for an awfully long time, and they are likely to take vengeance on their enemies. The revenge is often more effective if the devil waits a few years before coming back to haunt the PCs. For the characters, the trip to Hell was a glorious episode in times gone by, while for the devil only a short time has passed. The PCs may be surprised when a long-forgotten enemy wreaks havoc in their lives.

The Big, Big City

The city setting is a staple of fantasy literature and gaming. From Leiber's Lankhmar to Gygax's Greyhawk to Greenwood's Waterdeep, the fantasy city provides a classic model. At first glance, Hell may not seem an appropriate venue for a city campaign. However, Hell features several cities that could be used as the center of an unusual urban campaign. The city of Dis is perhaps the best option, since it has many neighborhoods friendly to mortals. Jangling Hiter is another choice, but it is recommended only for powerful characters.



A DM setting up a diabolic city campaign should lay down some guidelines during character creation. It takes a special breed to survive in the harsh environment of Hell, and certain types of PCs simply don't fit. The most flagrant violator is the paladin, who would quickly be located and eliminated by the local devils. Clerics of lawful good deities, especially those with a zeal for crusading, are also asking for trouble. Rangers are likely to be out of their element in an urban game. Rogues, on the other hand, are entirely in their element, and they can really thrive in an intrigue-laden setting.

The DM should also consider what the PCs will be doing in the city. Unless they are natives, the characters probably came to Hell for a reason. Does the group have a common goal, and does each member have an individual reason for living in Hell? Does the DM want to run adventures with lots of politics and intrigue, or take a more combat-oriented approach? The PCs could be set up as a vigilante group operating in secret, or as agents of powers from the Upper Planes. Or perhaps they've been tricked into working for a powerful devil, and their only chance of escape lies in fulfilling the terms of the contract.



Since most of the adventures are going to revolve around the city, it's a good idea to make a rough map before the campaign begins. This map can be added to or refined as the game progresses, so it isn't necessary to get bogged down in detail just yet. An important fact to note about cities in Hell is that they are huge. Since each layer is infinite, cities can expand and expand. Urban sprawls hundreds of miles wide are not uncommon. Devils, who can *teleport* effortlessly, have no problem traveling around such cities. PCs will need to figure out their own alternatives.

Since the cities are controlled by powerful baatezu nobles, if not lords themselves, delineating the political situation of the city is a must. Who controls the city and its resources, and what is that individual's or group's agenda? Are rival nobles or political factions present? If so, how do they relate with other nobles? Is the intrigue centered around a court, such as that of Dispater in the Iron Tower? What members of the court are potential friends and enemies of the PCs?

Last, try to impress on the players that living in Hell is different from living in an average city. As mortals, the characters are in the middle of a dangerous situation. If they cross the wrong devil, they can be killed at any time. They'll have to learn to act more subtly and choose their fights carefully. PCs convinced of their own invulnerability won't last long.

Stranded

DMs who want to run an extended campaign set in Hell can set up a standard in-and-out scenario, and then ensure that, instead of getting out, the PCs are stranded in Hell at the end of the adventure. This twist of fate is easy enough to account for (the *gate* they were to use is destroyed, the key was stolen, and so forth) and it's fun to see the expressions on the faces of the players when they realize that their characters are stuck in Hell.

Although the players may not be thrilled by this turn of events, this model is an excellent one for campaign purposes. The PCs have an indisputable reason to stay together ("We're in Hell!"), they are motivated to work together for a common goal ("We must escape!"), and they must continue to travel until they find an exit ("Damn, no way out here either."). Each adventure is akin to a TV episode (think *Land of the Lost* if you're as old as I am). The PCs travel to a new location, get embroiled in some plot or other, and then get pointed in the direction of next week's adventure. The "escape from Hell" goal is always present, but will often take a back seat to the adventure *du jour*.



A “stranded” campaign can feature a variety of settings and personalities. One adventure may take place on Stygia, the next on Cania. Or the DM can pick one layer and run with it. Since each layer is infinitely large, new locations can always be added. It’s easy to introduce recurring characters (especially villains) who can provide a sense of continuity and help tie together the larger story. A baatezu noble charged with tracking down and eliminating the PCs would make a great recurring villain, as would an obsessed osyluth who views the characters as a threat to the laws of Baator.

This campaign model has built-in closure. When a DM wants to end the story, or at least this chapter of it, he can finally let the PCs escape. The route may take them back to their home world, or out among the planes. Either way, the players are unlikely to forget their characters’ time in Hell.

Safe Havens

Player characters in Hell are in for a rough time. The environment is unforgiving, and trustworthy souls are rarer than plain-talking oracles. Adventuring in Hell for any length of time is sure to deplete any party. Often, there isn’t time to stop to heal and regain spells. Eventually, though, the PCs are going to need a chance to lick their wounds and plan their next move. This is what safe havens are for. “Safe,” of course, is a relative term. In Hell it means “not likely to kill you immediately.” Layers such as Phlegethos and Cania are never safe, unless the party has magical protection.

The primary purpose of a safe haven is to provide the PCs with a place where they can hole up in relative peace. If the haven also is a place to buy provisions and equipment, so much the better, though access to such items is extremely limited in Hell. Below are described two example safe havens, one within Hell and one in the Outlands.

Ribcage

Named for the mountains that curve over it, Ribcage is one of the so-called gate towns of the Outlands. As the plane of true neutrality, the Outlands is the center of the Great Ring and touches all the Outer Planes. The gate towns lie on the border of the Outlands and are the most obvious means to gain access to the planes beyond. Ribcage is the latest gate town to Baator, the previous towns having been gobbled up by Baator’s relentless advance.

Although Ribcage can be a harsh town, it provides the essential services required to qualify as a safe haven. It is conveniently located near Hell, is well ordered and maintained, and has inns and shops aplenty. It’s also the best place to find guides willing to take travelers into Hell, though many of them are shady folks looking for a quick profit from clueless travelers.

All that said, Ribcage isn’t an especially pleasant place either. It is ruled by Lord Quentill Paracs, Baron of the Great Pass. Paracs is a greedy and corrupt fellow who controls the town with the aid of five senators (at least three of whom are always in his pocket). Paracs has many troops, who patrol the streets and are known for their needless brutality and trumped-up charges. PCs spending any time here are advised to lie low and take care of business. The militia will use any excuse to come after the PCs, and criminals in Ribcage tend to have short life spans.

The biggest problem with using Ribcage as a safe haven is that it is not in Hell proper. In order to take advantage of the place, PCs need to leave Hell and then reenter later. Since Lord Paracs controls the *gate* to Baator, reentering may entail dealing with a rather vile man. There’s also the issue of convenience. For a party far away in Stygia, Ribcage isn’t an option as a haven.

Freetown

Freetown is a ramshackle collection of makeshift buildings sheltered in the mountains of Minauros. It was founded by a group of escaped slaves, most of whom were petitioners. Since then, the town has grown fitfully as other ex-slaves have found refuge there. The inhabitants are a sorry lot who do their best to eke out a living in the harsh environment of Minauros.

The citizens of Freetown live in constant fear of attack. The hamatula are quite active on Minauros, and one of their duties is to round up escaped slaves. To combat baatezu attacks, Freetown has organized a militia. The commander, Rogal the Defender, is a seasoned fighter who is doing his best to whip his troops into shape. Weapons and armor are scarce, however, and most of these are scavenged from slain enemies. Despite its poor equipment, the militia has beaten off several attacks already.

Rogal the Defender works in conjunction with Wycleffe, the town’s mayor. Wycleffe was elected when the town was founded and has taken care of his people faithfully ever since. He does his best to ensure Freetown’s safety, but he knows the town is a temporary solution. He’s been trying to organize a mass escape from Hell, but has had no luck finding a way out.



PCs on Minauros would be welcome in Freetown, especially if they could donate supplies or help in the town's defense. The city has little to offer, but does provide a convenient bolt-hole. The devils don't seem concerned by the continued existence of Freetown, perhaps because they've wiped out hundreds of settlements just like it over the years—and it's just a matter of time before a baatezu strike force reduces this town to rubble.

Spellcasters in Hell

The Outer Planes are unimaginably vast, and traveling among them is far different from taking a horse to the next town. This is particularly true for spellcasters, whose magic is affected drastically.

Perhaps the most important fact to keep in mind is that devils and other natives of Hell are not considered extradimensional on their home plane. This means that spells such as *banishment*, *binding*, *dispel evil*, *holy word*, and *protection from evil* don't work against devils in Hell. (In the case of *protection from evil*, only the "extraplanar creature" ward fails to function.)

In addition, spells that read the minds of their targets are fraught with peril. *ESP* and similar forms of magic destroy the minds of their users in Hell, since the workings of a devil's mind are too terrible for a mortal to grapple with. Whenever someone tries to read the mind of a devil, even one in human form, the mind reader must make a saving throw vs. death magic. Success indicates that the caster is merely *feeble-minded* for 2d6 hours and can relate fragments of useful information when he recovers. Failure means the caster suffers from a form of madness (agreed upon by the player and the DM, and ideally related to the type of devil scanned) until treated with *heal*, *restoration*, *limited wish*, or *wish*. The character can still cast spells, but loses spell levels based on the type of devil whose mind was read. Least baatezu cost the caster one spell level, lesser baatezu burn out two spell levels (one 2nd-level spell or two 1st-level spells), a greater baatezu costs three spell levels, a baatezu noble burns four, and the terrible mind of Asmodeus costs the caster eight spell levels (one 8th-level spell or any combination of other spell levels that adds up to 8). Scarring of the caster's psyche means that only half of those levels (round up) can be regained through treatment. The rest are permanently lost (unless the DM allows a *wish* to recover some or all of them).

Spells such as *detect evil* are practically worthless in Hell, because the spell identifies virtually everything as evil. However, PCs do have one advantage: As natives of the

Prime Material Plane, they are not subject to "planar"-affecting spells even when off their home plane. Thus, if a devil casts *protection from good*, a character is not held at bay (but he does suffer the attack roll penalty). A Prime Material native cannot be banished or sent home by a *holy word*.

Wizard Magic

Wizards in Hell primarily need to worry about those spells that deal with the Astral or Ethereal Plane. Only Avernus, the first layer, touches the Astral Plane, and no layer of Hell touches the Ethereal Plane.

The following spells do not function on Avernus: *conjure elemental**, *conjure elemental-kin**, *deppockets*, *demishadow magic*, *demishadow monster*, *detect phase*, *dimension blade*, *distance distortion**, *energy drain*, *estate transference*, *ethereality*, *invisible stalker*, *Leomund's secret chest*, *Lorlovein's shadowy transformation*, *major creation*, *maze*, *minor creation*, *Mordenkainen's magnificent mansion*, *phase door*, *rope trick*, *shades*, *shadowcat*, *shadow form*, *shadow magic*, *shadow monsters*, *shadow walk*, *summon shadow*, *vanish*.

Note: Wizards who are native to Hell can cast any of the above spells marked with an asterisk.

The following spells do not function on layers 2–9 of Baator: *astral spell*, *conjure elemental**, *conjure elemental-kin**, *deppockets*, *demishadow magic*, *demishadow monster*, *detect phase*, *dimension blade*, *distance distortion**, *duo-dimension*, *energy drain*, *estate transference*, *ethereality*, *find familiar*, *invisible stalker*, *Leomund's secret chest*, *Lorlovein's shadowy transformation*, *major creation*, *maze*, *minor creation*, *Mordenkainen's magnificent mansion*, *phase door*, *rope trick*, *shades*, *shadowcat*, *shadow form*, *shadow magic*, *shadow monsters*, *shadow walk*, *summon shadow*, *vanish*.

Although elemental summonings do not function, natives of Hell can call forth "pseudoelementals" if they have that ability. Such spells create an elementallike being from the very stuff of Hell. Thus, a baatezu wizard who casts *conjure elemental* in Hell calls forth a creature similar to the one he intended, except that the creature's alignment is lawful evil.

Interestingly, despite the extraplanar distance between Hell and the Negative Energy Plane, undead created in Baator retain their unliving condition and even their level-draining powers as long as they remain in Hell. Scholars attribute this phenomenon to the metaphysical connection between undead and the nature of Hell.

School Modification

For a caster on any of the nine layers of Hell, the following wizard schools are altered:



Conjuration/Summoning: In order to control a summoned creature, the caster must perform a special binding upon it. This entails a Spellcraft proficiency check or an Intelligence check at -5 to see if the caster makes the binding perfect. If the roll fails, the creature is not under the control of the caster and can do as it pleases.

Divination: Although not entirely inaccurate, divinations in Hell carry a dark, gloomy tone. Usually, the future is forecast in the worst possible light. Furthermore, divinations draw attention to the caster, doubling the chance for a hostile encounter on the plane.

Necromancy: Spells used to heal or grant life require a saving throw vs. spell by the caster. Only if the saving throw succeeds does the spell succeed. Necromantic spells that bring pain and woe are cast as though the caster were one level higher.

Wild Magic: Wild mages operate as though they were one level lower per layer of Hell upon which the caster stands, so in Minauros (the third layer) three levels are lost in regard to the casting and memorizing of wild magic spells (a 1st-to-3rd-level wild mage can cast no spells there at all).



Elemental: In Stygia and Cania, spells of cold and ice function with enhanced power. Each such spell is cast as though the caster were one level higher. Likewise, spells of fire and heat are diminished and operate as though the caster were one level lower than his true level. These effects are reversed on Phlegethos.

Cleric Magic

The power of a priest diminishes the farther he travels from his god's realm and into planes where other powers rule. For each plane separating the servant from his deity, the servant loses one level of spellcasting ability in terms of effective level and number of spells gained. The loss occurs immediately upon moving to a new plane. Spells lost can only be regained through rest and prayer, and only upon reaching a location where they can once again be cast. Hit points, THAC0, granted powers, and all other abilities of a cleric are unchanged.

For the number of levels lost, see the following table:

God's Home	Priest in Hell
Mount Celestia (Seven Heavens)	-3
Bytopia (Twin Paradises)	-4
Elysium	-5
Beastlands (Happy Hunting Grounds)	-6
Arboria (Olympus)	-7
Ysgard (Gladsheim)	-6
Limbo	-5
Pandemonium	-4
Abyss	-3
Carceri (Tartarus)	-2
Gray Waste (Hades)	-1
Gehenna	0
Baator (Nine Hells)	0
Acheron	0
Mechanus (Nirvana)	-1
Arcadia	-2
Prime Material Plane	-1
Outlands (Concordant Opposition)	0
Astral Plane	0
Ethereal Plane	-2
Any Inner Plane	-3

On the positive side, cleric magic is not restricted in the same way as wizard magic. There are no alterations or prohibitions regarding specific spells unless cast from a magical item (including scrolls).



Magical Items

As a general rule, magical items are affected by the planes in the same ways and to the same degrees as similar spells. For instance, if a character takes a *wand of fire* to Stygia, its powers would be diminished in the same way that fire spells are. Clerical items and scrolls don't suffer the level loss of their owners, but they are subject to the spell alterations by school as described for wizard magic. From the notes above on spells, the DM can extrapolate the effects on most magical items before the issue arises during game play.

Magical items with bonuses (magical weapons and armor, items of protection, and so forth) lose their enchanted quality as they move farther from their plane of origin. They lose their enchantment at the rate of one "plus" for each plane removed from the plane on which they were created. In Hell, two plusses are lost, so a *sword +5* is only a *sword +3* in Baator.

A weapon reduced to +0 still registers to *detect magic* spells and generally remains sturdy and finely crafted. Items with additional powers, such as a *sword of dancing*, lose all those powers if the item's bonus is reduced to +0 or less. For items with more than one plus, such as a *sword +1, +4 vs. reptiles*, apply the penalty to the higher of the plusses to determine loss of additional powers. Cursed items are in no way affected by planar travel.

Baatezu Wizards

Devils have never lacked magical powers. Their very nature gives them access to an array of powers suited to their role in the cosmos. These abilities, which require neither study nor understanding, are known as innate magic. Devils use this magic the way other mortals use their hands and teeth, and probably with even less thought. The spellcasting power of the wizard, however, long eluded the brutal baatezu.

Wizard spells, acquired after years of study and memorization of esoteric techniques, are known as learned magic. At first, few devils had the temperament to hunker down and study magic like a mortal. Devils have gleaned all they know about learned magic from mortal spellcasters. This knowledge has been acquired haphazardly over many years. Baatezu wizards are still quite rare, and their existence is not widely known. They do, however, perform important functions in Hell, such as the manufacture of magical items and the support of baatezu armies in the Blood War.

Eligibility

Any devil with an Intelligence of 11 or higher is eligible to become a wizard. Since the study of magic is so unusual for devils, however, less than 5% of the talent pool actually studies magic. Like other wizards, diabolic spellcasters start at 1st level. Their maximum level of ability is equal to their Hit Dice. Osyluths, for example, can become 5th-level wizards (due to their 5 HD). Those of 8th level or higher run the risk of neglecting their physical prowess, and have a 25% chance of receiving a -1 penalty to hit in combat. This test is taken upon achieving 8th level, and is only checked once.

Baatezu wizards can be mages or any specialty wizard except a wild mage. They prefer the schools of Alteration, Invocation/Evocation, Necromancy, and Illusion. Osyluths are also known for their penchant for Divination magic, which aids their work greatly. No baatezu wizards need to worry about restrictions on their armor or weapons. They can always use whatever equipment they please.

Of the baatezu, the amizu are the most likely to study magic. Cornugons, hamatula, osyluths, and kochrachons occasionally produce wizards, while abishai, barbazu, lemures, nupperibos, and spinagons never do. They simply lack the brainpower.

The best diabolic wizards are pit fiends and gelugons. The pit fiends know no limit of magical ability, and can continue to gain experience levels indefinitely. This is a truly frightening prospect when their longevity is considered. Gelugon wizards are more rare, but they gain an extra ice- or cold-related spell for each spell level gained. They have also researched several alternate versions of existing spells (*freezing sphere* rather than *flaming sphere*, for instance).

The Four Types

There are four basic types of baatezu wizards. When generating such a spellcaster, either choose the type or roll on the following table:

D100 Roll	Wizard Type
01-40	Distorted
41-50	Unenlightened
51-90	Normal
91-00	Augmented

Distorted wizards can only learn magic at a terrible cost. These devils have had their magic resistance burned right out of them. Only by marring themselves



can they prevent their magic resistance from blocking their ability to cast spells.

Unenlightened wizards have only learned to cast spells by channeling energy normally spent on innate magic. Such wizards lose 1d6 of their spell-like abilities.

"Normal wizards" is something of a misnomer, since baatezu wizards are never really normal. The term indicates that these devils have become wizards without losing magic resistance or innate magic.

Augmented wizards are those baatezu with real natural talent. They take to learned magic immediately, and quickly gain a high degree of proficiency. Not only have they learned to cast spells without losing their magic resistance, they've learned how to alter their innate magic. They can replace any or all of their spell-like powers with any other appropriate spell of lower level. The key word here is "appropriate." A gelugon could replace its *wall of ice* with a *wall of fog*, but could not replace its *detect invisibility* (which is always active) with *wall of fog*, because the latter spell can't always be active.

Baatezu Priests

As strange as it may sound, a few devils are priests. They do not, however, receive their powers from Hell. The Lords of the Nine do not have the ability to grant spells, so baatezu wishing to pursue a career of the faith must turn to other powers of law and evil. But the baatezu lords do not want their loyal soldiers swearing allegiance to another power, even one that has a realm in Hell. Baatezu priests therefore play a dangerous game. Those who survive are both ambitious and clever and use their abilities to further both their god's agenda and their own.

Baatezu priests are perform specialty priests. They usually worship such gods as Set, Inanna, Druaga, and Bargrivyek. Most of these priests are osyluths and hamatula. Those farther up the hierarchy must sever ties to other powers, so there are no gelugon or pit fiend priests (cornugon priests exist, but they are quite rare).

Devils in Combat

Devils, especially the more potent ones, have a bewildering array of powers to choose from. The DM, whose job is difficult enough to begin with, often has a hard time running devils during combat situations. It is tough to deal with multiple NPCs, adjudicate the players' actions, and keep the pace up all at the same time.

Often, devils are not used to their full capacity, making players think that it would be easy to kill off someone like Dispater. What follows are some hints for the DM to show players how wrong they are.

Rank Has its Privileges

The statistics for the Lords of the Nine in Chapter 5 may make them look challenging but not unbeatable. Remember, however, that these are Lords of Hell. They have power and position, and they do not wander around dungeons by themselves. If you encounter the warlord Bel, you had better believe he's going to have a half dozen pit fiend bodyguards with him. Assuming he's not at the head of an army, that is.

Help Is a Moment Away

Most devils have the power to *gate* in other devils in times of need. This is a deadly ability if used correctly. When a fight begins, at least one devil should try to *gate* in allies each round. What looks like an easy fight can quickly turn into a debacle if the PCs are lazy. And again, rank is important. Greater devils and other higher-ups can *gate* in some nasty opposition unless they are shut down quickly.

The Beauty of Immunity

Devils are immune to a wide variety of harmful effects, such as fire and poison. They have learned to use these immunities to their advantage and they have an endless variety of dirty tricks. Amnizu, for instance, can center *fireballs* right on top of themselves, devastating opponents but taking no damage. Similarly, devils often hide in inhospitable places, such as volcanoes or poisoned wells. Who would think to look for them there?

Spells, Spells Everywhere

Devils have a huge number of spell-like abilities to choose from. The basic list has some eminently useful powers, such as *suggestion* and *teleport without error*. The latter ability especially allows devils an amazing number of tactical options. They often teleport out of combat one round, only to reappear the next behind their foes. Other abilities, such as *hold person* and *invisibility*, can be equally deadly. It's usually a good idea to look over the special abilities of the devils that will be facing the PCs and giving some thought to how to best use them.

Devils have an arsenal of spells, and they know how to use them to their maximum advantage.

Appendix: Denizens of Hell

Our journey is almost at an end. However, the book would be incomplete without some basic information about the devils that populate Hell. The MONSTROUS MANUAL tome contains statistics for two baatezu, the pit fiend and the abishai. Of the other eleven baatezu, ten are in the PLANESCAPE MONSTROUS COMPENDIUM Appendix (a most useful aid to DMs who want to feature Hell in their campaigns) and one (kocrachon) can be found in the *Planes of Law* boxed set. For those without these resources, an abbreviated version of their statistics is given here. A new variant devil, the mezzikim, is detailed after the abbreviated statistics.

All baatezu except for lemures, nupperibos, and spinagons are able to perform the following magical abilities, once per round, at will: *advanced illusion, animate dead, charm person, infravision, know alignment* (always active), *suggestion, and teleport without error*.

Baatezu are, in general, affected as follows by attacks of the specified type:

Attack	Damage	Attack	Damage
Acid	full	Cold	half*
Electricity	full	Fire	none*
(lightning)		(dragon, magical)	
Gas (poisonous)	half	Iron weapon	none**
<i>Magic missile</i>	full	Poison	none
Silver weapon	full***		

* The gelugon suffers half damage from fire and none from cold.

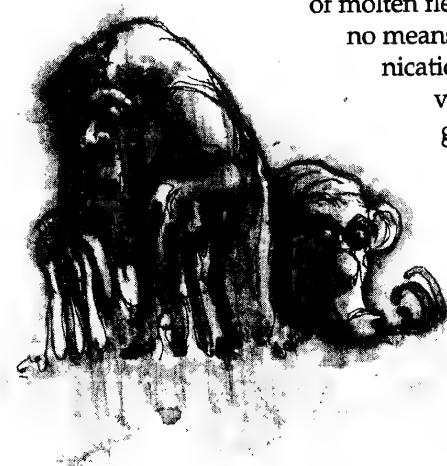
** Unless affected by normal weapons.

*** Greater baatezu suffer half damage from silver weapons.

Lemure (Least baatezu)

AC 7; MV 3; HD 2; THAC0 19; #AT 1; Dmg 1d3; SA battle drive; SD regeneration, immune to mind-affecting spells; SZ M (5' tall); ML never checked; AL LE; XP 120

Description: These mindless creatures are the lowliest denizens of Baator. They look like disfigured blobs of molten flesh and have no means of communication. They provide the grunts of the baatezu armies in the Blood War.



Combat: Lemures attack with their claws for 1d3 points of damage, and they rely on numbers to wear down opponents. Baatezu commanders can order 1,000 or more lemures to initiate a battle drive. Thanks to a special wedge formation and a relentless advance, the lemures receive +2 to hit.

Lemures regenerate 1 hit point per round. Any piece of a lemure, even burnt ash, regenerates until the creature is whole again, and only holy items (swords, water, and so forth) can permanently destroy them.

Nupperibo (Least baatezu)

AC 9; MV 6; HD 1; THAC0 19; #AT 2 or 1 (weapon); Dmg 1d2/1d2 or by weapon; SD regeneration, immune to mind-affecting spells; SZ M (5' tall); ML never checked; AL LE; XP 120

Description: Nupperibos are similar to lemures, but even more amorphous. Although slightly higher in station than lemures, they are still horribly abused by the rest of the baatezu race.



Combat: Nupperibos attack with two claws, but they are occasionally outfitted with weapons such as clubs. When ordered to do so, groups of ten or more nupperibos can *cause fear* if they all attack the same opponent.

Nupperibos regenerate 1 hit point per round while on any of the Lower Planes. Any piece of a nupperibo, even burnt ash, regenerates until the creature is whole again, and only holy items (swords, water, and so forth) can permanently destroy them.

Spinagon (Least baatezu)

AC 4; MV 6, Fl 18 (C); HD 3+3; THAC0 17; #AT 3; Dmg 1d4/1d4/by weapon; SA flame spikes; SD see below; MR 15%; SZ S (3' tall); ML average (8-10); AL LE; XP 3,000



Description: Spinagons are small, gargoylelike devils common throughout most of Hell. They serve as messengers, scouts, and "recruiters" for Baator's armies.

Combat: Although they prefer to avoid combat, spinagons can attack with their small military forks (treat as javelins) and their clawed feet (1d4 each). The bodies of spinagons are covered with small spikes. Up to twelve of these can be shot out as missile weapons, two per round (same statistics as darts). The spikes burst into flame in midair and ignite any flammable materials they come into contact with. Alternately, a spinagon can hurl itself at an opponent, hitting automatically with 1d4 spikes (1d3 damage each, and the spikes are not used up). This replaces the spinagon's normal attacks for that round.

Although they do not have the spell-like abilities common to other baatezu, spinagons can use the following powers: *affect normal fires, change self, command, produce flame, scare, stinking cloud, and gate* (once per day, 1d3 spinagons with a 35% chance of success).

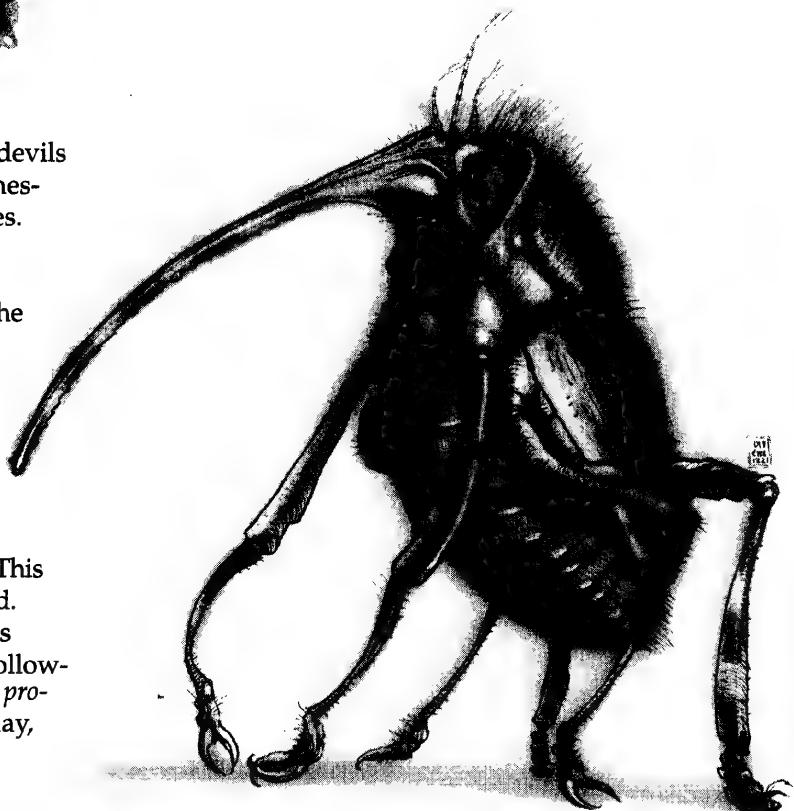
Kocrachon (Lesser baatezu)

AC 2 (0 for rear attack); MV 12, Fl 12 (D); HD 6+6; THAC0 13; #AT 3 or 2; Dmg 1d6/1d6/2d6 or 1d8/1d8 (weapons); SA cause disease, pain; SD immune to normal cold and heat, +1 or better weapon to hit; MR 30%; SZ M (5' tall); ML elite (14); AL LE; XP 5,000

Description: Kocrachons are foul, beetleslike fiends that serve as torturers for the lords of Hell. Each has wings under its shell, four arms, two legs, and a lengthy proboscis.

Combat: Kocrachons only fight when cornered, preferring to leave combat to the grunts of the Blood War. When threatened, they can make two claw attacks (1d6 each) and one bite attack (2d6), or make two attacks with their torture implements (1d8 each). After they've studied an opponent for 3 rounds, they can also use their weapons to make one special attack, *cause pain*. If the attack hits, the victim must save vs. spell at -6 or suffer a -4 penalty to all attack and damage rolls, a -2 penalty to Armor Class, and a movement rate reduction of 3. These effects last for 2d6 rounds.

Kocrachons can also *cause disease* as per the spell. If they successfully bite an opponent and hold on for 3 rounds (the victim can make a Bend Bars/Lift Gates roll to break free), they can transmit a disease to the victim that is fatal within 1-3 weeks of transmission. Alternately, the kocrachon can inject a fluid that heals 1d12 points of damage. Both bites can be used three times a day, and a kocrachon can make no other attacks during the 3 rounds of transmission.



Barbazu (Lesser baatezu)

AC 3; MV 15; HD 6+6; THAC0 13; #AT 3 or 1 (glaive); Dmg 1d2/1d2/1d8 or 2d6 (glaive); SA glaive, disease, battle frenzy; SD +1 weapons to hit; MR 30%; SZ M (6' tall); ML steady (11-12); AL LE; XP 6,000



Description: The barbazu are elite shock troops. They are humanoid in appearance, with clawed hands and feet, a long tail, and scaly skin.

Combat: The barbazu's primary attack is a wicked, two-handed glaive that inflicts 2d6 damage, plus a further 2 points of bleeding damage per round until the wound is bound. Bleeding glaive wounds are cumulative. Alternately, the barbazu can attack with two claws and its wiry beard. If both claws hit, the beard automatically hits for maximum damage (8) and has a 25% chance to cause disease. Barbazu can use the following spell-like abilities, once per round: *affect normal fires, command, fear* (by touch), *produce flame*, and *gate* (once per day, summoning either 2d10 abishai with a 50% chance of success or 1d6 barbazu with a 35% chance).

Finally, barbazu are subject to battle frenzy. They have a 10% cumulative chance each round of going beserk, which makes them immune to morale checks, doubles their number of attacks, provides a +2 bonus to hit and damage, and gives them a +3 penalty to AC.

Erinyes (Lesser baatezu)

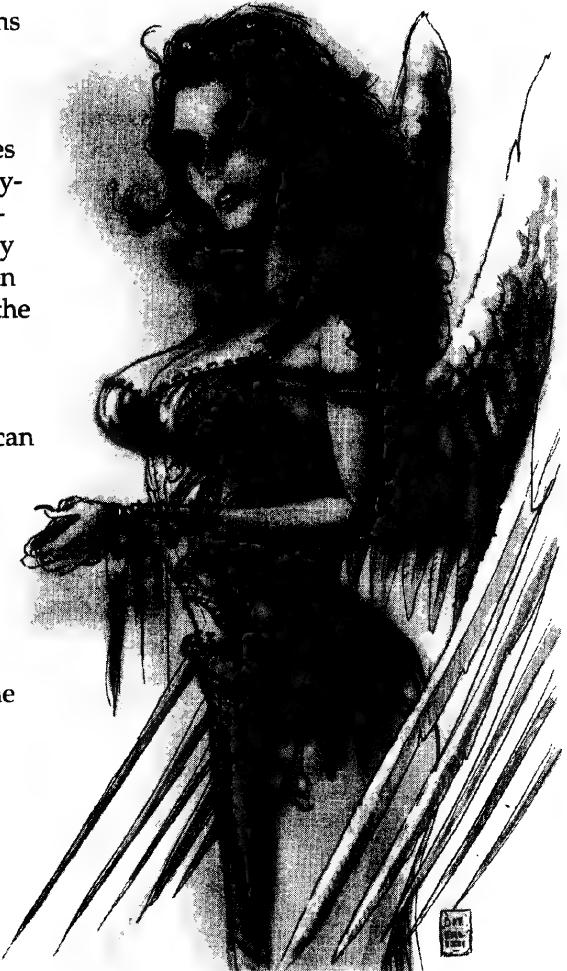
AC 2; MV 12, Fl 21 (C); HD 6+6; THAC0 13; #AT 1; Dmg by weapon; SA charm, fear, rope of entanglement; SD +1 weapons to hit; MR 30%; SZ M (6' tall); ML steady (11-12); AL LE; XP 7,000

Description: Unlike their gruesome cousins, erinyes are incredibly beautiful. They can appear as males or females of any race, their feathery wings the only indicator of their devilish origins. They use their good looks and charm to tempt mortals. Unlike other baatezu, erinyes frequently travel to the Prime Material Plane unsummoned.

Combat: Although they prefer to use their powers, erinyes can use any weapon with proficiency (they also carry *ropes of entanglement* for such situations). They can *cause fear* in any creature that looks at them (victims must save vs. rod, staff, or wand or flee in panic for 1d6 rounds). Additionally, erinyes can use the following spell-like abilities, once per round: *detect invisibility, invisibility, locate object, polymorph self, produce flame*, and *gate* (once per day, either 1d8 spinagons with 50% chance of success or 1d4 barbazu with a 35% chance).

An erinyes' most powerful ability is its *charm* power. The creature can look at any target within 60 feet, and the victim must save vs. spell as if it were only one-half its current level.

Failure means the victim becomes totally loyal to the erinyes and does anything to protect and obey it, even when that means the death of the victim or loved ones. An erinyes can only *charm* one person at a time, and the effect lasts until the erinyes ends it or the victim dies.



Osyluth (Lesser baatezu)

AC 3; MV 12; HD 5; THAC0 15; #AT 4; Dmg 1d4/1d4/1d8/3d4; SA fear, poison; SD +1 weapons to hit; MR 30%; SZ L (9' tall); ML steady (11-12); AL LE; XP 7,000

Description: The osyluths serve Baator as security police, a job they relish. Their bony forms are horrid and emaciated,

and rather incongruously they have large, scorpion-like tails.

Combat: Fearsome opponents who can see perfectly in total darkness, osyluths attack with two claws (1d4), a bite (1d8), and a tail strike (3d4) damage and the victim must save vs.

poison at -3 or lose 1d4 points of Strength for 1d10 rounds). They can also generate fear in a 5-foot radius, causing opponents to save vs. rod, staff, or wand or flee in panic for 1d6 rounds.

Osyluths have the following spell-like powers: *fly*, *improved phasmal force*, *invisibility*, *wall of ice*, and *gate* (once per day, either 1d100 nupperibos with a 50% chance of success or 1d2 osyluths with a 35% chance).

Hamatula (Lesser baatezu)

AC 1; MV 12; HD 7; THAC0 13; #AT 3; Dmg 2d4/2d4/3d4; SA fear, hug; SD never surprised, +1 weapons to hit; MR 30%; SZ M (7' tall); ML fearless (19-20); AL LE; XP 6,000

Description: Hamatula are primarily guardian troops used to patrol the third and fourth layers of Hell. Covered with barbs from head to tail, hamatula have unusually long claws on their hands and exceptionally keen eyes.

Combat: Hamatula attack with two claws (2d4 each) and one bite

(3d4), and the first time they strike an opponent, the defender must save vs. rod, staff, or wand or flee in panic for 1d6 rounds. If both claw attacks hit, the defender takes an additional 2d4 points of impaling damage from a deadly hug attack. The victim is pinned, taking 2d4 points of damage per round until released (hamatula that take over 15 points of damage in a round will release their prey). Victims with a Strength of 16 or greater can break free with a successful Strength check.

Hamatula can use the following spell-like powers: *affect normal fires*, *hold person*, *produce flame*, *pyrotechnics*, and *gate* (either 2d6 abishai with a 50% chance of success or 1d4 hamatula with a 35% chance).

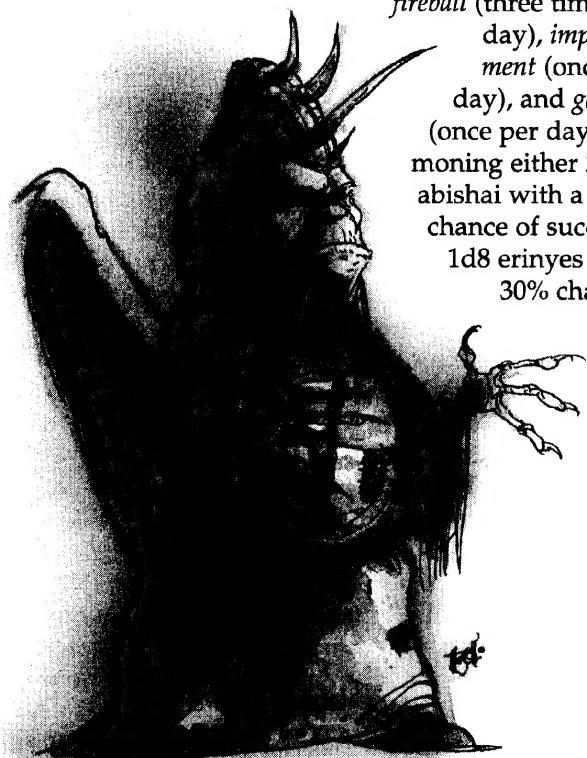
Amnizu (greater baatezu)

AC -1; MV 6, Fl 15 (C); HD 9; THAC0 11 (see below); #AT 1; Dmg 2d4; SA channel energy, *forget*; SD +2 weapons to hit; MR 50%; SZ M (4' tall); ML elite (13-14); AL LE; XP 11,000

Description: Amnizu primarily dwell on Stygia, the fifth layer, guarding the River Styx with armies of abishai and eryinyes. They are short and ugly, with leathery wings and a mouthful of jagged teeth.

Combat: The attack of an amnizu is a channeling of harmful energy that inflicts 2d4 damage. It bypasses ordinary armor, so the amnizu need only hit AC 10 (though the magical plusses of armor and protective devices do count, and devices that bestow a base AC function as well). Those hit by the attack must also save vs. spell or forget one whole day of memories. Finally, the amnizu can use the following additional spell-like abilities, once per round:

fireball (three times a day), *imprisonment* (once per day), and *gate* (once per day, summoning either 2d10 abishai with a 50% chance of success or 1d8 eryinyes with a 30% chance).



Cornugon (greater baatezu)

AC -2; MV 9, Fl 18 (C); HD 10; THAC0 11; #AT 4 or 1 + weapon; Dmg 1d4/1d4/1d4+1/1d3 or 1d3 + weapon +6 (Strength); SA fear, wounding, stun; SD regeneration, +2 weapons to hit;



MR 50%; SZ L (9' tall); ML elite (13-14); AL LE; XP 10,000

Description: Cornugons are the elite defense forces of Hell. They look like the classic devil: scaly, winged, and barb-tailed. They favor barbed whips in combat.

Combat: Cornugons can attack with two claws (1d4 each), a bite (1d4+1), and a tail strike (1d3 damage, plus an additional 1 hp of bleeding damage until treated)—or they can use a barbed whip (1d6+6 damage and save vs. paralyzation or be stunned for 1d4 rounds) in conjunction with a tail strike. All cornugons radiate a *fear* aura in a 5-foot radius (save vs. rod, staff, or wand or flee in terror for 1d6 rounds) and regenerate 2 hit points per round. Additionally, they can use the following spell-like abilities, once per round: *detect magic*, *ESP*, *lightning bolt*, (three times per day), *produce flame*, *pyrotechnics*, and *wall of fire* (once per day). They can attempt to *gate* in the following: 2d6 barbazu (50% chance, once per day), 2d8 abishai (35% chance, once per day), and 1d3 additional cornugons (20% chance, once per day).

Mazzikim (lesser baatezu)

Climate/Terrain:	Any
Frequency:	Rare
Organization:	Solitary
Activity Cycle:	Any
Diet:	None
Intelligence:	Average (8-10)
Treasure:	None
Alignment:	Lawful evil
No. Appearing:	1
Armor Class:	As host

Movement:	12, fly 24
Hit Dice:	1 to 6
THAC0:	21, -1 per HD
No. of Attacks:	1
Damage/Attack:	As host
Special Attacks:	Possession, <i>cause disease</i>
Special Defenses:	Insubstantial
Magic Resistance:	5%
Size:	M
Morale:	Elite (13-14)
XP Value:	
1 HD:	650
2 HD:	975
3 HD:	1,400
4 HD:	2,000
5 HD:	3,000
6 HD:	4,000

Mezzikim are the tortured souls of devils in Hell, sent to the Prime Material Plane to cause pain and suffering among mortals. They are invisible to the naked eye, and insubstantial as well. Like ethereal creatures, they can travel through solid objects without hindrance. In their insubstantial state, they cannot interact with the Prime Material Plane. However, they can possess mortals and cause them to sicken and, in some cases, die.

Those able to see invisible objects (through the *detect invisibility* spell, for instance) are confronted by a bestial-looking devil with scales, claws, and wings. This appearance, though frightful, is only an affectation. Mezzikim actually have little power while insubstantial.

Combat: While insubstantial, mezzikim can neither make attacks nor be attacked. They can, however, use the following magical abilities, each three times per day: *affect normal fires*, *audible glamer*, *cantrip*, and *ventriloquism*. They use these abilities to spook mortals, and engender an atmosphere of fear. Note, however, that mezzikim lack the ordinary spell-like abilities and resistances of normal baatezu. These are linked to their physical bodies and are not available to them while on the Prime Material.

The primary power of the mezzikim is possession. This power is used for a variety of purposes. Sometimes mezzikim are instructed to possess a particular mortal to find out information. They have also been known to start epidemics, sow confusion, or kill their hosts. Once the target has been chosen, the mezzikim can attempt possession. This takes 1 round, and the victim must make a save vs. spell with a -1 penalty for each hit die of the mezzikim. Those that fail are possessed. Should the mezzikim fail to possess the target, it cannot make another attempt for a full 24 hours. Also, the target will realize that something strange has just happened (this feeling manifests as a sudden chill or a sense of foreboding).

Once a mezzikim has successfully possessed a mortal, he is in control of the victim's body entirely. The mezzikim has no access to the memories or abilities of the victim, but can speak and interact normally. The

victim's consciousness is aware, but cannot act other than to try to oust the devil using willpower alone. The victim is allowed to make a further saving throw each day, modified by his magical defense (Wisdom) adjustment. Success indicates the devil was forced out, while failure means he remains in place.

While controlling the victim, the mezzikim can levitate at will. Additionally, he increases the host's Strength by 2, to a maximum of 19. Once per turn, he can spit needles covered with poisonous bile at an opponent within 10 feet. These needles inflict 1d8 damage and the target must save vs. poison or take an additional 1d6+1 damage from the bile. Other than this special attack, the mezzikim is limited to one attack per round using whatever weapons are handy.

The presence of the mezzikim can corrupt the body of the host. At any point of the possession, the mezzikim can *cause disease* on the victim. The devil chooses the potency of the disease, as per the spell. There is also a 25% that the disease is contagious.

Mezzikim are difficult to dislodge once in possession of a host. They can be driven out by causing their hit points in damage to the host, but this often kills the victim and is a dangerous proposition at best. The exception to this is holy water, which does damage only the mezzikim. The best way to oust mezzikim is through the spell *exorcise*, a cleric spell introduced in Chapter 3.

Habitat/Society: Mezzikim are the souls of devils whose bodies remain in Hell. For offenses against one of the lords or other baatezu nobles, they have been sentenced to spend time on the Prime Material Plane. Their physical bodies are restrained within magical circles and then tortured for six hundred sixty-six nights. When the ritual is complete, the souls of the devils are only too ready to flee the scarred and burned husks of their bodies. The magic of the ritual propels them to the Prime Material Plane, where they remain as insubstantial spirits until their sentence is complete.

The pain of their torture remains, even though their bodies are left behind. This spiritual agony only abates when they cause suffering to the mortals of the Prime Material. The mezzikim are thus thoroughly motivated to possess mortals and reak havoc in their society.

Ecology: The mezzikim are not really a race as such. They come from the ranks of the baatezu, and can represent any of the lesser devils. They are commonly the souls of abishai, barbazu, and hamatula.

The mezzikim have no society. They usually operate individually, unless ordered otherwise. Agents of the Asmodeus and other baatezu on the Prime Material can command their services, and often use them for particular missions. In general, though, the mezzikim choose their victims quickly and randomly, their only interest the lessening of the pain of their souls.

Gelugon (greater baatezu)

AC -3; MV 15; HD 11; THAC0 9; #AT 4; Dmg 1d4+4/1d4+4/2d4+4/3d4+4; SA tail freeze, fear; SD regeneration, +2 weapons to hit; MR 50%; SZ H (12' tall); ML champion (15-16); AL LE; XP 19,000

Description: Gelugons are huge, insectoid devils with deadly pincers and a spiked tail. They live in frigid Caina, the eighth layer of Hell, and guard the only gate to the ninth layer.

Combat: Extremely strong, gelugons attack with two claws (1d4+4 each), pincers (2d4+4), and a tail strike (3d4+4, and victim must save vs. paralyzation or be paralyzed by numbing cold for 1d6 rounds). Each attack can be directed against a separate opponent. One in four gelugons uses a large spear in the place of the claw attacks. The spear inflicts 2d6+4 damage, and victims must save vs. paralyzation or be slowed by cold for 2d4 rounds.

Gelugons see perfectly in total darkness, regenerate 2 hit points a round, and radiate *fear* in a 10-foot radius (save vs. rod, staff, or wand or flee in panic for 1d6 rounds). Additionally, they can use the following spell-like abilities: *detect invisibility* (always active), *fly*, *polymorph self*, and *wall of ice*. They can attempt to *gate* in 2d6 barbazu (50% chance, once per day), 2d4 osyluth (35% chance, once per day), and 1d2 gelugons (20% chance, once per day).



GUIDE TO Hell

Chris Pramas

SCANNED BY: JACK D. KNIGHT

Diabolical threats lurk everywhere in the world of the AD&D® game. Heroes who fight evil on the Prime Material Plane may contend with forces whose power rises from the depths of Hell. Adventurers who travel to Hell meet devildom on its own terms and risk not only their lives but their everlasting souls.

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EUROPEAN HEADQUARTERS
Wizards of the Coast, Belgium
P.B. 2031
2600 Berchem
Belgium
+32-70-23-32-77

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